

THE SAURASENI AND MAGADHI STABAKAS OF RAMA-SARMAN (TARKAVAGISA)

(*With Six Plates*)

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THE SAURASENI AND MAGADHI STABAKAS OF RAMA-SARMAN
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IN volumes LI (1922) and LII (1923) of the *Indian Antiquary*, I offered a transcription and translation of the Apabhraṃśa *Stabakas* of the *Prākṛta-kalpataru* of Rāma-śarman (Tarkavāgiśa). In the following pages, I attempt to do this for the Śaurasēnī and Māgadhi *Stabakas* of the same work. On pages 13ff. [1ff. of the separate reprint] of volume LI, I gave all the information then at my command regarding this Prakrit grammar, and explained that, so far as was known, it was to be found only in one difficult and incorrect manuscript in the Library of the India Office. I need not repeat what I said there, or give again a list of the peculiarities of the scribe's writing. I shall assume that the reader is familiar with my former remarks, or else that he can refer to them if in doubt. Suffice it to say here that the chief value of the work is that its author belonged to the eastern school of Prakrit grammarians, and that the teaching of this school differed in many important particulars from that of the western school represented by such authorities as Hēmacandra and Lakṣmīdhara.

The exact name of the author of the *Prākṛta-kalpataru* is a matter of some slight confusion. Lassen¹, who first drew attention to him, called him "Rāma-Tarkavāgiśa," and from this is descended the sign "RT" which is generally used as a convenient contraction for his name. But the word "Tarkavāgiśa" is merely a scholastic title, much like one of our university degrees. In the colophons appended to the three main divisions of his work, he is called "Rāma Tarkavāgiśa Bhaṭṭācārya," but in the fourteenth verse of the Introduction he calls himself "Rāma-śarman"². "Bhaṭṭācārya" is the name of a well-known sept of Bengal Brāhmaṇas, and his full name was therefore Rāma-śarmā Bhaṭṭācārya (Tarkavāgiśa). For the sake of shortness I call him simply Rāma-śarman, but, when, referring to him in footnotes or the like, I shall adhere to the time-honoured abbreviation of "RT."

According to Dr. Belvalkar's "Systems of Sanskrit Grammar"³ (p. 107) Rāma-śarman was also the author of the most celebrated commentary on the *Mugdhabōdha*, and was a profound logician, as well as an adept in the grammars of other schools. He was quoted by Durgādāsa (A.D. 1639) and therefore probably flourished not later than the end of the sixteenth century.

In order that my rendering of the text may be checked, it is accompanied by photographic reproductions of the original. The section dealing with Śaurasēnī begins in the last line of folio 34a. This is followed (fol. 37a, l. 6) by accounts of the sub-dialects (Prācyā, Āvantī, and Bāhlikī) of this form of Prakrit. The section dealing with the more eastern dialects begins in fol. 38a, l. 4, and, after a single verse devoted to Ardhamāgadhi, gives a fairly full account of Māgadhi, concluding with one final verse on Dākṣiṇātya. This is followed by another section (fol. 39b, l. 7) describing the Vibhāṣās⁴, all of which, with the one exception of Ṭakkī, are corrupt forms of Māgadhi. That I have everywhere read and emended the text correctly, or that, when I have succeeded in this, I have always translated correctly, I do not pretend, but I hope that the reader will find here at least an approximation to what Rāma-śarman originally wrote.

* Plates will appear at the end of the article.

¹ *Institutiones*, p. 19.

² sarvāsu vācāsv iha hētu-bhūtān

bhāṣān Mahārāṣṭrabhāvān purastāt

nirūpayiṣyāmi yathōpadēśaṁ

Śri Rāma-śarmāham imān prayatnāt.

³ Poona, 1915.

⁴ Regarding *Vibhāṣās*, see my article "The Prakrit Vibhāṣās" in *JRAS.*, 1918, 490 ff.

This *Prākṛta-kalpataru*, or “Wishing Tree of Prakrit” is divided into three *Śākhās*, or “Branches.” The first deals with Mahārāṣṭrī Prakrit, the second with Saurasēnī and Māgadhi, together with their sub-dialects, including the Vibhāṣās⁵, and the third with Apabhraṃśa and Paisācika. The present paper is therefore a transcription and translation of the whole of the second *Śākhā*. Each *Śākhā* is divided into so many *Stabakas*, or clusters, and each *Stabaka* into so many *kusumas*, or flowers, each consisting of a single verse. The second *Śākhā*, with which we are immediately concerned, contains three *Stabakas*, arranged as follows :—

Stabaka 1,	38 verses,	Śaurasēnī.	
„ 2,	vv.— 1- 4	Prācyā.	} Sub-dialects of Śaurasēnī.
„ „	vv.— 5-10	Avantī and Bāhlikī.	
„ „	vv.—11-32	Māgadhi, Ardhamāgadhi, and Dākṣiṇātya.	
„ 3,	Vibhāṣās.		
„ „	vv.— 1- 9	Śākārikī.	} Corrupt forms of Māgadhi.
„ „	vv.—10-15	Cāṇḍālikā.	
„ „	vv.—16-22	Śābarī, etc.	
„ „	vv.—23-26	Ābhīrikā.	
„ „	vv.—27-31	Ṭākkī. (A debased Śaurasēnī).	

Considering the corrupt state of the one MS. available, it is not suggested that it would be safe to accept every statement attributed in the following pages to Rāma-śarman as decisive on a disputed point ; but, even as it is, his grammar offers a most valuable control on the grammar of Mārkaṇḍēya, who also belonged to the eastern school. There are here and there statements in Mārkaṇḍēya's *Prākṛta-sarvasva*, which, even in the excellent Vizagapatam edition, raise doubts in the mind of the student, and a comparison with the *Prākṛta-kalpataru* will generally tell us whether these doubts are justified or not. When Rāma-śarman and Mārkaṇḍēya agree, we can be pretty sure that we know the teaching of the eastern school on that particular point. In order to facilitate comparison, I have throughout given on the margin references to the corresponding sūtras of Mārkaṇḍēya. The evidence of these two authorities on Māgadhi Prakrit is of special importance ; for they agree in differing widely in their accounts of this eastern dialect from western grammarians such as Hēmacandra or Lakṣmīdhara ; and, as they were themselves Easterners, and lived in countries the languages of which were direct daughters of Māgadhi, their authority cannot be disregarded.

There is one point of spelling to which I must draw attention. The MS. of the *Prākṛta-kalpataru* represents the sounds of both *b* and *v* indifferently by the Bengali character ব. In my transliteration of the Apabhraṃśa section, I followed the usual western custom of writing *b* or *v* according to the rules laid down by Hēmacandra. Since then I have had the opportunity of studying the question in greater detail, and I have become satisfied that, according to the teaching of the eastern grammarians, a non-conjunct *v* does not occur in Prakrit, and that, every time they use, in a Prakrit word, the Bengali letter ব, they intend to represent the sound of *b*, and of *b* only. I have worked this out at considerable length elsewhere⁶, and here it will be sufficient to warn the reader that in what follows, he will often come across the letter *b* where he has hitherto been accustomed to find *v*.

I cannot close these remarks without acknowledging my indebtedness to Professor Sunīti K. Chatterji of Calcutta University. As in the case of the former paper, I owe him my thanks for his ungrudging kindness in helping me to solve many doubtful points that have turned up during the course of this work.

⁵ On p. 13 (p. 1 of the reprint) of vol. LI, I wrongly said that the Vibhāṣās are described in the third *Śākhā*.

⁶ *JRAS.*, 1925, 231ff.

TEXT.

II, i. Śaurasēnī.

Fol. 34a, l. 7 ;	viracyatē samprati ŚAURASĒ NĪ ⁷ ;		
34b, l. 1.	pūrvāiva bhāṣā prakṛtiḥ kilāsyāḥ.		Mk. ix, 1.
	na vṛtasāṅgāra-padādiṣu ⁸ nv it.		Mk. 2.
	na syāc caturthī-badarādiṣu ⁹ nv ōt.	1.	Mk. 3.
1. 2.	hrasvō yathādaḥ kvacid ēva kāryaḥ.		Mk. 4.
	piṇḍādikē kimśuka-varjam ēn na.		Mk. 5.
	tunḍādiṣūḍ ōt kvacid, okkhalam na		Mk. 6, 7.
	udūkhalē, kiḍṛṣa iḍṛṣē nāt.	2.	Mk. 8.
1. 3.	udīritam yan mukuṭādikēsv ad		
	yudhiṣṭhirōpary anayōr na tat syāt.		Mk. 10.
	na yō vikāraḥ puruṣasya kāryaḥ.		Mk. 9.
1. 4.	ṛsy-ādikē yāḍṛṣa-tāḍṛ śādyāḥ.	3.	Mk. 16.
	nēd vēdanā-[d]ēvarayōś ca, rukkhō		Mk. 11, 17.
	vṛkṣasya, daivē nu aīr nahi syāt		Mk. 13.
	na baḥ prakōṣṭhē, na ca ¹⁰ pauraśādāv		Mk. 12, 15.
1. 5.	aūs, ta thā gaurava ā nahi syāt.	4.	Mk. 15.
	atō ¹¹ anādēr ayutasya, tasya		Mk. 18, 20.
	da-kāra iṣṭaḥ, prathamē 'pi thasya		Mk. 24.
1. 6.	dhō ¹² , garvitē ¹³ tasya ṇa-kāram ā hus.		Mk. 20.
	thō dhō ¹⁴ 'prthivyām, bharatē 'pi tasya ¹⁵ .	5.	Mk. 24, 25.
	prāyas tu pō [bō], 'buruam ¹⁶ apūrvē,		Mk. 21, 23.
	na śikare bhō, 'tha na maḥ kabandhē.		Mk. 19, 22.
1. 7.	tathā ma-kārō na ca candri kāyām		Mk. 19.
	prāyō ¹⁷ na dasya svāra-śeṣatātra.	6.	Mk. 26.
	dha-bhau da-vat sprṣṭam udīraṇīyau.		Mk. 27.
	kvacid haridrādiṣu rasya laḥ syāt.		Mk. 28.
Fol. 35a, l. 1.	bhavēn nu phō bhō na śipḥādikēsu ¹⁸ ,		Mk. 29.
	na hō daśē 'py ¹⁹ atra caturdaśē vā.	7.	Mk. 31.
	athō padādaḥ, nahi caḥ kirātē ²⁰ .		Mk. 32, 36.
	dōlādi dō[lō] na, dahim vihāya.		Mk. 37.
1. 2.	yaṣṭyām na lō ; lāṅgala-lōhalādaḥ		Mk. 35, 34.
	na ṇaḥ ²¹ prayōjyō; na ca sāvakē chaḥ.	8.	Mk. 33.
	sarvatra yuktasya, tha utthitē na ²² .		Mk. 40.
1. 3.	na ²³ sphōṭakē khō, na ca jō 'bhima nyau.		Mk. 39, 44.
	saṁmardanē gardabhakē ²⁴ na ḍaḥ syāt.		Mk. 42.
	kṣīrē ²⁵ sadṛkṣē 'pi bhavēn nahi cchaḥ.	9.	Mk. 41.

⁷ MS. Saurasēnī.

⁸ MS. nathētasāṅgārasadādiṣu.

⁹ MS. babadādiṣu.

¹⁰ MS. nā for na ca.

¹¹ Hiatus sic in MS.

¹² MS. tasya ta, emended to thasya dhō.

¹³ So plainly in MS., and also in the corresponding verse on Mahārāṣṭrī (I, ii, 5), and not garbhītē as other writers. See Pischel § 246.

¹⁴ MS. dhaḥ prthivyām.

¹⁵ MS. tasthaḥ.

¹⁶ The anusvāra apparently makes the final syllable long, although before a vowel. Mk. has avarūvam.

¹⁷ MS. inserts an extra da after prāyō.

¹⁸ MS. bhāvēkhuphōbhōnaśiśādikēsu.

¹⁹ MS. daśēty.

²⁰ MS. thaḥ kirānti.

²¹ MS. laḥ.

²² MS. yuktasya ca ḍanti thē ca, conjecturally emended as above, to agree with Mk. 40.

²³ MS. va.

²⁴ MS. bhardabhakē.

²⁵ MS. kṣārē, emended to agree with the Comm. to I, iii, 6, where the word is clearly kṣīra-.

	tathā kṣaṇē, <i>ṇas</i> tu bhavēn na cihnē.	Mk. 41, 45.
Fol. 35a, l. 4.	kūṣmāṇḍikāyā ñ ca <i>mahaḥ</i> ²⁶ kadācit.	Mk. 43.
	bāṣpē pradiṣṭau nv iha <i>bappha-bāhau</i>	Mk. 46.
	vibhāṣitō <i>ṇaḥ</i> khalu bhindipālē.	10. Mk. 46.
1. 5.	ṣma kṣma sma ēṣāñ ca vikalpi tō <i>mho</i> ²⁷	
	dvitvañ na sēvādiṣu daiva-varjam.	11. Mk. 50.
	prāyēṇa sandhiṣv aci na tv acām luk ²⁸ .	Mk. 48.
	‘kālāyasē’ yō na, na ‘bhājanē’ jaḥ,	Mk. 51.
1. 6.	viparyayō nātra [bhavēt] ‘karēṇvām,’	Mk. 53.
	‘brhaspatau’ nā[tra] bhayau prayōjyau ²⁹ .	12. Mk. 54.
	syāt ktvā-lyapōr atra <i>iaḥ</i> prayōgē ;	Mk. 57.
	bindōr ‘idānīm’ iti lug-vibhāṣā ;	Mk. 52.
1. 7.	puñsi pra yōjyam khalu ‘bhāgadhēyam’ ;	Mk. 56.
	puṣarechayōr nō lyap udāharanti ³⁰ .	13.
	<i>ā</i> sau nu ‘durvāsasi,’ <i>dōh</i> parañ syāt	Mk. 59, 60.
Fol. 35b, l. 1.	ñasēr, ad-antāt kvacid <i>ā</i> ca drṣṭaḥ.	Mk. 61.
	<i>ēd</i> ēva nēḥ syād, id-ud-antayōr <i>mmir</i> ,	Mk. 62, 63.
	na <i>bō</i> jasi syād, <i>ud</i> iha striyām na.	14. Mk. 64, 65.
	<i>ēd</i> eva tādēr, ami <i>mādaram</i> vā,	Mk. 66, 67.
1. 2.	kim-yat-tad-ētat su nahi striyām ī ³¹	Mk. 68.
	klibē śasō <i>ṇis</i> ca, na cēdam-ādēr ³²	Mk. 69, 70.
	<i>ēsīm</i> , kim-ādēr na ñasaḥ [kadāpi] ³³	15.
	<i>ssā-sē</i> striyām nātra, ñasēr nahi <i>ttō</i> ³⁴ ,	Mk. 71.
1. 3.	ki maḥ <i>kudō</i> syād, idamas tv <i>idō</i> ca, ³⁵	Mk. 72.
	<i>āhē</i> iādyā na kim-ādikē [syur],	Mk. 73.
	[nā]py atra <i>sim</i> cāmi, <i>idhas</i> tv ihasya.	16. Mk. 74, 75.
1. 4.	<i>idam inam</i> syād id amaḥ sv-amōs tu	
	klibē, na sāv ōtvam ihāitadaḥ syāt,	Mk. 78.
	bhavaty <i>ayan</i> sāv idamaḥ, striyām syād	Mk. 77.
	<i>iam</i> , na <i>haḥ</i> syād adasō, ñasi nv <i>at</i> .	17. Mk. 79, 80.

²⁶ By I, iii, 15, when *kūṣmāṇḍa* is in the feminine, the *ṣm* must become *h*, so that *kōhaṇḍī* is the only feminine form. Here the form *kumahaṇḍī* is also allowed. See, further, the note to the translation. In the next line MS. has *prapphu* for *bappha*.

²⁷ Here half a verse is missing from the MS. Part of it probably corresponded to MK. 47. This particular line refers to RT. I, iii, 15, according to which the change of *ṣma*, *kṣma* and *sma* to *mha* is compulsory.

²⁸ This is wholly conjectural. It corresponds to Mk. 48, and to RT. I, v, 1, which runs as follows for Mh. :—*yā lug-vibhāṣā bahulam bhavanti, sandhāv acām rūpam ihāvidhāsyē*. The comm. to this then gives examples, corresponding to Mk. iv, 1. The MS. here has *prāyēṇa sandhicha^rinapadaḥluka*, which it is impossible to correct with certainty.

²⁹ MS. *brhaspatau nābhīyaprayōjyā*. RT. I, v, 10 says that in Mh. *bahōr* bhayāv atra *brhaspatau* ca, so that we get *bhayappaṭ*. Mk. iv, 62 gives *bhaappaṭ*.

³⁰ MS. *puṣattayōrnōm(?)ōn(?)ap°*. The emendation is an unsatisfactory guess, not being borne out by other authorities.

³¹ MS. *āniha* (आनिह for आनि).

³² This is pure conjecture. MS. has *nadvitriniddhyām*, which makes no sense here, and also breaks the metre. I have amended to agree with I, vi, 19, and Mk. 70.

³³ *kadāpi* is not in MS. Some such word is required to complete the verse. This sentence runs on, and is completed in the next verse.

³⁴ MS. *siyam nātrañasērnahintō*—which I have emended to agree with I, vi, 20 and Mk. ³⁵ MS. *ia*.

Fol. 35b, l. 5.	prāyas <i>tumam</i> ³⁶ yuṣmada ādiśanti, <i>tumhē</i> jasi syāc, śasi cōpadiṣṭaḥ, tā-nyōs <i>taē</i> , tasya bhisi prayōjyaṁ	Mk. 81. Mk. 82. Mk. 83.
l. 6.	<i>tumhēkim</i> ityâ[di, nasau <i>tumādō</i> . <i>hintō</i> bhyasō ³⁷ yuṣmada āha <i>tumha</i> , nasā [tu] <i>tē dē tuha tumha tujjha</i> . <i>amhāṇa amha</i> dvayam āmi rūpaṁ, a <i>amha</i> ³⁹ ity ēvam udīrayanti ⁴⁰ . rūpa[m] tu śēṣa[m] yad anuktaṁ ētaj jñēyaṁ Mahārāṣṭraja-bhāṣayaiva.	18. Mk. 84, 85. Mk. 84. 19. ³⁸ Mk. 86. Mk. 95. 21.
Fol. 36a, l. 1.	prāyaḥ parasmaipadinō 'tra sa rvē syur dhātavas, tēṣu tipō ⁴¹ <i>dir</i> ēva, <i>anti</i> [s tu] jhēs, thasya matō <i>dha</i> -karō masō <i>mha</i> , <i>hi</i> -ssau ⁴² [ca] bhaviṣyati dvau.	Mk. 97. Mk. 101. Mk. 102. 22. Mk. 104.
l. 2.	na <i>hā</i> mipi, <i>ssā</i> punar iṣṭa ē va, na <i>gaccham</i> ityādi bhavēd gam-ādēḥ, drśēs tu <i>pekkhaḥ</i> kathitō luḍ-āḍau ⁴³ bhāvē 'pi karmaṇy api <i>īa</i> ēva.	Mk. 106. Mk. 106. Cf. Mk. 112. 23. Not in Mk.
l. 3.	tipō <i>du</i> lōṭiḥa, si paḥ <i>su</i> nityaṁ, śēṣaṁ purōvaj, jayatēs ca tau dvau. ⁴⁴ sipō ⁴⁵ 'nadantād iha lōṭi <i>hi</i> syāt <i>sundēraam dēhi Janaddaṇassa</i> ⁴⁶ .	Mk. 101. 24.
l. 4.	prāyē ṇa na <i>jjō</i> ⁴⁷ 'pi luḍ-ādikāḍau ⁴⁸ , madhye mātau dhātu-tipōr ihēd-āt <i>jjā-jjā</i> na, tum-tavya-bhaviṣyatī ⁴⁹ syāt ⁴⁹	Mk. 106. Mk. 106, 107. Mk. 107.
l. 5.	<i>bhō</i> , <i>hō</i> ca Śākalya-matē, bhu vaś ca. syāl luṭ-lyapōs tasya <i>bhavō</i> ⁵⁰ , na <i>hū</i> ktē. <i>kunah</i> kṛñō nō, kṛ-gamōr <i>ka-gau</i> tu syāt ktvā-lyapōs tat-parayōr <i>duas</i> ⁵¹ tu	25. Mk. 108, 109. Mk. 110, 111. Mk. 144, 58. Mk. 58.
l. 6.	tavyaṁ-tumōḥ ⁵² <i>kā</i> tu kṛñah pradiṣṭaḥ.	26. Not in Mk.

³⁶ MS. *tumam*.

³⁷ MS. *tyasō*.

³⁸ In the MS. the second half of verse 19 and the whole of verse 20 are missing. The missing parts deal with the rest of *yuṣmad*, and with nearly all *asmad*. This half-verse is erroneously numbered 20 in MS. Mk. does not give *tuha* or *tujjha*.

³⁹ So MS. I cannot correct it. Perhaps we should read *amhāham*, but Mk. has nothing like it.

⁴⁰ MS. *ēvapudīrayanti*.

⁴¹ MS. *tipā*.

⁴² Here Mk. differs. He allows only *ssa*, and prohibits *hi*.

⁴³ MS. *laḍ-āḍau*. The reference is to I, vii, 7, in which the first person future (*luṭ*), not the present (*laṭ*), of *drś*-is said to be *daccham* in Mahārāṣṭrī, while *peccham* < *prēkṣisyē*. Here the same distinction between *peccha*- and *pekkha*- in Śaurasēnī is made as in Mk. 112, but the forms are reversed.

⁴⁴ So MS. If the reading is right, it seems to mean that in Ś. we have *jaadu*, *jaasu*, not *jīnadu*, *jīnasu*. Cf. Pischel, § 473.

⁴⁵ MS. *sipē*.

⁴⁶ MS. *janaddaṇassa*.

⁴⁷ MS. *jjē*. I have emended to *jjō*, to agree with I, vii, 10, where *jjō* is given quite certainly.

⁴⁸ MS. *tu lādikāḍau*.

⁴⁹ This line is doubtful. MS. has *jjājjānatuntavabhaviṣyatitasyāt*. By MK. *ē* is not used in the infinitive or in the gerund adjective. Mk. makes no reference to the future taking *i* or *ī*; *jjā* and *jjā*, on the other hand do make a future in Mahārāṣṭrī.

⁵⁰ MS. *bhuvō*.

⁵¹ MS. *īas*.

⁵² MS. *tasyatōḥ*.

	vaci-bruvōr lādiṣu <i>bucca</i> ⁵³ ēva	Mk. 113 ⁵⁴ .
	pracchēs tu <i>pucchō</i> , 'ccha iha smṛtō 's tu,	Vr. xii, 19.
	dvaṁ tiṣṭhatēr atra ca <i>ciṭṭha-thakkau</i> ,	Mk. 136, only <i>ciṭṭha</i> -. 27. Mk. 137, 119.
Fol. 36a, l. 7.	ud as tu <i>thō</i> , <i>ghummam</i> uśanti ghūrṇēḥ.	
	<i>geṇhō</i> grahēḥ syāt, Kapilasya tavya-	Mk. 128, 130.
	ktayōr <i>gahiḥ</i> syād matam atra tasya. ⁵⁵	
Fol. 36b, l. 1.	bhāvē 'pi karmaṇy api <i>gejja</i> ⁵⁶ - <i>gheppau</i>	Mk. 129.
	majjēs tu lādāv iha <i>budda-majjau</i> .	28. Cf. Mk. 142.
	<i>baccō</i> ⁵⁷ vrajēr atra, mrjēḥ ⁵⁸ <i>pusaḥ</i> syāt,	
l. 2.	ghrā <i>jimgha</i> [u]ktaḥ, spr̥satēs <i>chu baś</i> ca	Mk. 115. <i>jiggha</i> ; 123.
	<i>chippa-cchibaś</i> cāsya nirūpitau dvaṁ ⁵⁹	Mk. 124.
	bhāvē 'pi karmaṇy api Śūdrakasya.	29.
	bhātēs tu <i>bhāaḥ</i> ⁶⁰ kathitō, <i>milāaḥ</i>	Mk. 116, 133.
l. 3.	syā n mlāyatē[h], <i>khunda</i> iha kṣudēḥ ⁶¹ syāt	Mk. 118.
	<i>dhaḥ</i> syāt kathēs thasya, <i>lu-lū-śru-jñām</i>	Mk. 114, 134.
	antē <i>ṇa-kārāgama-mānam</i> ⁶² asti.	30.
	hanaḥ khanaś cātra ramō vahaś ca	Mk. 145, 147, 146.
l. 4.	na dvitvam antyasya, tathā duhādēḥ.	Mk. 146.
	svapēḥ <i>suah</i> , syāt tu <i>subō</i> luḍ-ādaṁ, ⁶³	Mk. 138, 139.
	stautēs <i>thuṇa</i> sarva-la-kāra uktaḥ	31.
	<i>sakkaḥ</i> śakēḥ syād, iha <i>sakkuṇō</i> ⁶⁴ ca.	Mk. 131.
l. 5.	bhāvē 'pi karmaṇy api nāsya <i>tiraḥ</i>	Mk. 132.
l. 6.	rucē rudēr icchati rō ca-rōdaṁ,	Cf. Mk. 141.
	śīṇa <i>suā</i> , <i>bhāa</i> ⁶⁵ bhiyō niruktaḥ.	32. Mk. 141, 121.
	srjēr <i>ghasō</i> , dē iha dāṇa uktō,	Mk. 122, 126 comm.
	<i>daś</i> tu tasyāiva bhaviṣyati syāt,	Mk. 125.
l. 7.	tuṁ-tavyayōr <i>dā</i> , yaki <i>dī</i> ca, <i>daḥ</i> ktvē ⁶⁶ ,	Mk. 126.
	ṇici smṛtā <i>dāba-dabāba-ādyāḥ</i> ⁶⁷ .	33. Not in Mk.

⁵³ MS. *bacca*. For the *ciṭṭha* lower down, MS. has *ciṭṭa*.

⁵⁴ By Hc. iii, 161, *vucca*- is passive.

⁵⁵ MS. corrupt here. It reads *atha putra kṣasya*.

⁵⁶ Sic in MS. Mk. has *gejja*-, which is probably right.

⁵⁷ Mk. in vii, 79, states that *bacca* is Mahārāṣṭrī. So also RT. I, viii, 15 for Mh. It is not clear why it is mentioned here.

⁵⁸ MS. *pujaḥ*, but *mrjēḥ* is certainly meant. In I, viii, 23, RT. gives for Mahārāṣṭrī *pusaē* and *luha* for *mārṣṭi*, and so Mk. vii, 56. Apparently RT. means that in Śaurasēnī only *pusaḍi* is used. Mk. ix, 117 has *phumsaḍi*.

⁵⁹ Mk. 123, *chigga*- and *chuba*- in active, 124, [?] *chaba*- in passive. Mk. equates these with *chup*-, not with *spr̥ś*-.

⁶⁰ MS. *bhāsuḥ*.

⁶¹ MS. *kṣudaḥ*.

⁶² MS. *nakālāgama*.

⁶³ MS. *luṇādaṁ*.

⁶⁴ MS. *sakkaṇḍ*.

⁶⁵ MS. *ā bhāṇḍa*.

⁶⁶ MS. *ktē*.

⁶⁷ This line is conjecturally emended. MS. has *ṇicisṁṛtāpābadaēba ādyāḥ*. In this MS. *pa* and *da* are very frequently confounded, so that the correction of *pāba* to *dāba* is easy. According to our author (I, viii, 24) in Mahārāṣṭrī *dābēi* < *darśayati*, but there is no reason why it should not also represent *dāpayati*. The correction of *daēba* (द॒ए॒ब) to *dabāba* (द॒ब॒ब) is more doubtful. I know of no authority for such a form as *daēba*. For *dabāba*, see Jacobi, Erz. p. lii.

- Fol. 37a, l. 1. lōpaś curādaṁ ca ṇicō na⁶⁸ hētō[h]
kvacit tu tasyāpi lug ūhanīyaḥ,
Rāhī | halā cōradī Kaṇha⁶⁹-baṁsim
Kaṇhō harābēdi puḍam⁷⁰ udāsē. 34.
- athō nipātā, maha-kēra-ādyā
'madiya'-ityādy-abhidhāyinaḥ syuh⁷¹,
1. 2. 'Śatru|ghna' ity atra tu Sattuhaḥ syāt, Mk. 148, Sattugghō.
'Bhīṣmē' tu Bhiccu⁷², 'tvaritē' tatitti⁷³. 35. Mk. 148, 150.
- syād 'Draupadī⁷⁴-bhrātari' Dhittajunṇaḥ⁷⁵
syur jetti-ādyā iha 'yāvad'-ādaṁ, Mk. 148.
1. 3. | ihājjukādyā 'gaṇikādikāsu,' Cf. Pischel § 105.
ittihī striyām, jjebba yathānvayēna⁷⁶ 36. Mk. 148, 153.
- bindōḥ paraḥ kvāpi ja-kāra⁷⁷ ēva Mk. 154.
1. 4. yathā piām jebba⁷⁸ piō | bhaṇādi
mataḥ saḥārthē sahasatti, kaiścin⁷⁹
nirucyatē 'smin sahasatti⁸⁰ śabdaḥ. 37. Cf. Pischel § 96.
- ivē bia-bbau, matam accharīam⁸¹ Mk. 156, 157, 148.
1. 5. āścarya|kē, nāmni nahi⁸² kvib-antāḥ, Mk. 149.
haddhī viśādē iti na prayōgaḥ,
saukhyē halītyādipadaṁ⁸³ kadāpi. 38.
1. 6. Iti Prākṛta-śāsanē Ka|lpa-tarau dviṭīya-śākhāyām
aṣṭātrimśat⁸⁴-kusumaiḥ prathama-stabakaḥ.

II, ii. Prācyā.

- Fol. 37a, l. 6. PRĀCYĀM vivicyātha bhaṇāmi bhāṣām
1. 7. sā Śaurasēnī-|prakṛtir pradiṣṭā Mk. x, 1.
bindus tu sau 'tō bhavataḥ, striyās tu Mk. 4.
tasyāiva sau jāyata ōd avasīyam. 1.
- Fol. 37b, l. 1. mūrkhē murakkho⁸⁵, khalu⁸⁶ okkhamāṇō Mk. 3, 2.
| bhaviṣyati syāt, kvacid ōhumāṇaḥ⁸⁷. Not in Mk.
nihīna-sambōdhana ād ataḥ syāt. Mk. 8.
dhāmdām⁸⁸ pravīṇā duhitary uśanti. 2.

⁶⁸ MS. *cālacāna*, which I have conjecturally emended as above.

⁶⁹ MS. *kaṇṇu* or *kkhu*, conjecturally emended as above.

⁷⁰ MS. *harābēti*, followed apparently by *drīna* or *frīna*, both of which are impossible. The reading *puḍam* is possible.

⁷¹ MS. *ityādibhidhayinaḥ*.

⁷² Mk. *Bhipphō*.

⁷³ Mk. *drāk* > *daiṭṭi*, i.e., 𑀢𑀺𑀭𑀸𑀓 against RT, 𑀢𑀺𑀭𑀸𑀓. As in the case of *Bhipphō*, the readings of Mk. should probably be adopted.

⁷⁴ MS. *rōatī*.

⁷⁵ MS. omits *visarga*.

⁷⁶ MS. *jjebbayajānvayēna*, which I have emended as above to agree with Mk.

⁷⁷ MS. *cavarya*, conjecturally emended as above.

⁷⁸ MS. *jjeḇba*.

⁷⁹ MS. *kēcin*.

⁸⁰ Pischel gives *sahasetti*.

⁸¹ MS. *accariam*.

⁸² The printed edition of Mk. omits the negative, but it is in all my MSS. of his work.

⁸³ MS. *pada*.

⁸⁴ MS. *aṣṭā* °.

⁸⁵ MS. *purkhē purakkhō*.

⁸⁶ MS. *praṣu*.

⁸⁷ MS. *kvacasthōmāṇaḥ*. But the character *sth* is also used for *hu*.

⁸⁸ So MS. We should probably read *dhāmdām*. Not in Mk. See note to translation.

Fol. 37b, 1. 2.	parō 'pi lōkāt (?) suhamû haniyaḥ ⁸⁹ lōkōktayō 'syām bahulaṁ prayōjyāḥ ⁹⁰ . vākyam ca pūrvōttarayōr viruddham, [tay]ōs ⁹¹ tathā vakratayā niruktiḥ ⁹² .	Mk. 7. Mk. x, Introduction. 3. Id.
Metre, Śārdūlavikrīḍita. - - - ∪ ∪ - ∪ - ∪ ∪ ∪ -, - - ∪ - - ∪ -		
1. 3.	hīhībho paritōṣaṇē nigaditaṁ, hīmāṇahē vismayē, nirvādē abida dvirukti-sahitaṁ, vakrē tathā baṅkubhaḥ,	Mk. 9, 11. Mk. 12, 6.
1. 4.	bōdhyam cōpakṛtē ⁹³ budhair abahadaṁ, kli bēdamaḥ syād iṇam. bhāṣāṣā tu vidūṣaka-prabhṛti[bhi]r vācyātra nāṭyāgamē ⁹⁴ .	4.

II, ii, Āvanti and Bāhlikī.

Metre, Upajāti, as before.

Fol. 37b, 1. 4.	ĀVANTI-bhāṣā pratipadyatē 'sau	Mk. xi, 1.
1. 5.	BĀHLĪKI-bhāṣā ca vi bhinna-pātrā. siddhiḥ samudgacchati ⁹⁵ Śaurasēnī- Prācyā-dvayī-saṁkaratō yadīyā.	Mk. 13. Mk. 1 ⁹⁶ . 5.
1. 6.	prāyas ta-kārē svāra-śēṣatādi dasyāpi lōpō ⁹⁷ 'tra vikalpitaḥ syāt. ēvārthakō 'ccēa ⁹⁸ iha ccīas ca tathā sadṛkṣē kathitaḥ saricchaḥ.	Mk. 12. 6. Mk. 2.
1. 7.	syāt ktvas tu tūṇō, 'tha bhaviṣyati dvau jja-jjā ni ruktau, ta-tipōr ihāpi madhyē 'pi ; hō ēva bhuvō ; dṛśas tu pekkhō, ni[ci] syād ⁹⁹ darīsas tu tasya.	Mk. 3, 4. Mk. 4, 5. Mk. 5, 6, 7. 7. Mk. 7, 8.
Fol. 38a, 1. 1.	subbam śruvō, jēr iha ji ppam āhur, bhaṇṇam bhaṇēr, gammam athō gamēs ca, kijjam kṛñō, jñas tu muṇijjam, itthaṁ yakā sahādēsam uṣanti dhīrāḥ.	Mk. 9. Mk. 9. Mk. 9. 8. Mk. 9.
1. 2.	tipā samaṁ vāñchati soccham ādin bhaviṣyati śru-prabhṛtiṣv ihāpi ; ēṣām kilōdāharaṇa ¹⁰⁰ -prapañcō bōdhyō Mahārāṣṭra-girām vicārē.	Mk. 10. 9. Mk. 10.

⁸⁹ So MS., but it is partly illegible, and I can make nothing of it.

⁹⁰ In the printed edition of Mk., read *bahulaṁ* for *vahanaṁ*.

⁹¹ MS. *viruddhōstathā*.

⁹² MS. *niruktēḥ*.

⁹³ We should probably read *cāpahṛtē*.

⁹⁴ This last line is very corrupt. The MS. seems to read *vidūṣakaprabhṛtirvācy(?)atra nāṭyāgamē*. *Nāṭyāgamē* for *nāṭyāgamē* is certain. Compare verse 10 below. *Vācyātra* is very doubtful. The writing here is indistinct, and this is the nearest I can suggest to what I read ; but the reason for the appearance of *atra* is not clear to me.

⁹⁵ MS. *samudyalati*.

⁹⁶ According to Mk. it is derived from a mixture of Mahārāṣṭri and Śaurasēnī.

⁹⁷ This is a conjectural emendation. MS. has *drēvēkṣalōpō*. There is nothing corresponding in Mk. In Śaurasēnī, intervocalic *t* becomes *d*, and intervocalic *d* is not elided. Here this is optional.

⁹⁸ We should almost certainly read *ēvārthakaś ccēa*. Mk. says *ccīa* and *ccēa* = *iva*, not *ēva*.

⁹⁹ MS. *ṇisyād*.

¹⁰⁰ MS. *kaulōdāharaṇa*. Cf. the corresponding verse for Mahārāṣṭri (I, vii, 7) :—

kṛñ-dā-śru-vac-rud-gamī-dṛś-mucām ca
prēkṣaḥ kilāṭkatva-bahutvayōḥ syuḥ,
kāham ca dāham khalu soccham āhur
boccham ca roccham ca bīgaccham ādi,

Fol. 38a, l. 3.	ēṣā tu bhāṣā nagarādhīpasya tathāiva dauḥśādhika ¹⁰¹ -dhūrtayōś ca saṁyōjitā madhyama-pātrakāṇām ¹⁰² nāṭyāgamē dāṇḍika-pāṇikāṇām.	Mk. xi, Introduction. 10.
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II, ii. Māgadhi, Ardhamāgadhi, and Dākṣiṇātya.

Fol. 38a, l. 4.	athēha MĀGADHY anuśiṣyatē, yā kravyāda-bhikṣu-kṣapaṇādikāṇām. asyā Mahārāṣṭraka-Śūrasēna-	Mk. xii, 1.
l. 5.	bhāṣē pravīṇaiḥ prakṛtī niruk tē.	11.
	ēṣĀRDHAMĀGADHY api, kintu tatra rahasyam ētat kavayō vadanti, hagē 'ham-arthē yadi Māgadhi syāt yathĀrdhamāgadhy a ham ēva rūpam.	Mk. 38. 12.
l. 6.	tālavya ēvātra sa-ṣōr bhavēt śō ¹⁰³ ; mūrdhanya-ṣaḥ kvāpi mataḥ prakṛtyā[h], ēṣē hagē a[y]jja bihūside ¹⁰⁴ kkhu.	Mk. 2.
l. 7.	bhavēd i-kāras ¹⁰⁵ tv 'adhanē' trirūpē, hagē ṇa ēṣē ahaṇi kkhu yāmi. sarvatra rō laḥ, kaluṇē, ¹⁰⁶ bicālē.	13. Mk. 3.
Fol. 38b, l. 1.	vargasya jasyātra bhavē d ya-kārō, yaśē, yathā, yāṇadi yāba yaśśa. ¹⁰⁷	14.
	kkhasyōditaḥ ¹⁰⁸ śkaḥ, ṇalam eśca ¹⁰⁹ peśka luśkēṇa luśkē bi nibīdīd ¹¹⁰ ēśē.	Mk. 4.
l. 2.	na kkhōr, maha ntē puliṣe kkhu bhīmē bhavēt kṣa-kārē yuta-vaiparītyam, ¹¹¹	Mk. 5. 15. Cf. Mk. 4.
	bilaśkaṇē śē ¹¹² bayāṇammi yaśkē. tṭa-tṭhasya tu śta-śṭham anukramēṇa,	Mk. 7.
l. 3.	ka [d]ham ṇu bhaśṭālaa ṇiśṭhulē 'śi. ¹¹³ tatthasya taścaḥ ¹¹⁴ kathitaḥ pravīṇaiḥ,	16. Mk. 7.

101 MS. *dōḥśādhika*.

102 MS. *pratikāmām*.

103 MS. *śaṣōrbhabētsō*. An evident slip of the copiest.

104 MS. *bihūside*. Regarding a[y]jja see note to translation of verses 18-19.

105 MS. *bhavēdidāstv* (?). The emendment is conjectural, and depends on the *ahaṇi* in the first line of the next verse being equivalent to *adhanāḥ* or *adhanā* (a Mh. change. See verse 1). The first line of the next verse is certainly an example of the rule here laid down, but the whole is apparently out of place. There is nothing like it in Mk. in this connexion.

106 MS. *kālām*, which breaks the metre.

107 MS. *yaśō.yapsa*. We should probably read 'yathā yaśē.' In Śaurasēnī all these words would begin with *j*.

108 MS. *skhasyō*.

109 MS. *lalāmbatra*, which I hesitatingly emend.

110 MS. *nipātīt*, i.e., the Sanskrit form written by mistake.

111 Nothing like this in Mk., but in old Maithilī MSS., *kṣa* is regularly represented by *ṣkha*. According to Vr. xi, 7, *kṣa* > *ska*.

112 MS. *śya*.

113 MS. *kahannabhaśṭaṇiṇiśṭhulōśi*, which I have conjecturally emended as above.

114 MS. *takhasya taścaḥ*, Mk. 7 makes *tth* > *sth*.

- Fol. 38b, l. 4. *āṇaśca moścē¹¹⁵ pa[d]ha-ṇāśa-ka[y]jjē¹¹⁶ ;*
hāl'-uścidē yemmadha : śe k|khu ēśē¹¹⁷.
 kvacit tu na syāt, śamalēśu Aśśa-
tthāmēṇa manṇuṃ daliaṃ Kulunṇaṃ¹¹⁸. 17.
- l. 5. *ścaḥ¹¹⁹ prāyaśaś cchasya tu, gaścadi kkhu ;* Mk. 7.
ṇa paści|mē dhamma-palaśśa hoyjja¹²⁰.
 ca-vargakāṇāṃ upari prayōjyō Mk. 21.
yuktēśu¹²¹ cāntaḥstha-yakāra ēva. 18.
- l. 6. *maṃ yca ṇa sampuyecchadi la[y]jjamāṇē¹²²*
| ṇiṇṇja-ma[y]jjhe ycaḍulē Mulālī¹²³.
niśidhya¹²⁴ bāhulyam iha prayōjyaṃ
mā mā Pulālīm ṇa paliśśaśśaṃ¹²⁵. 19.
- l. 7. *ktvā-pratyayē dāṇi, pa|śīda ēśē¹²⁶* Mk. 23.
Gōbinda¹²⁷ Lāhim haśīdāṇi¹²⁸ Kaṇhē.
 kvacid bhavēd iś ca iaś ca tasya, Mk. 23, 24.
pali[y]cchidē śē hali gōbiāhim, 20.
- Fol. 39a, l. 1. *| paliyccchidā ḍhalia kkhu tēṇa¹²⁹*
antalē kuṇṇjammi kudūhalēṇa¹³⁰.
dirghaḥ kani¹³¹ syāt kvacid atra, eṇhi Mk. 22.
 l. 2. *Yaṇaddaṇākē puliṇe k|khu ṇāmi¹³².* 21.
avāpayōr¹³³ uc ca uśanti [dhīrāḥ], Mk. 25.
khaṇē¹³⁴ bi gōbī uśalādi¹³⁵ pāśā.

¹¹⁵ MS. *mośca*, which breaks the metre.

¹¹⁶ MS. *kajjē*. But, by verse 18, we should expect *kayjjē* (cf. Pischel, § 284). I have corrected MS. *paha* to *padha*. See the next note.

¹¹⁷ MS. *hāluściyemmahāṣek khaēśē*. In these two lines, the scribe has twice written *h* for *dh*, and has omitted the intervocalic *d* of the Māgadhi *uścidē*, as if he were writing Mahārāṣṭrī. A friend suggests taking *āṇaśca moścē* as representing *ājñapta-muktaḥ*, and emending *yemmahāṣe* to *Bammahae*. This would of course radically alter the meaning of the verse, making it, indeed, more in accordance with the style of other examples given by our author. I prefer the more pedestrian reading given above, simply because it requires less emendation.

¹¹⁸ MS. *aśśathāmēlamēṇuṃ daliaṃ kulūḥṇaṃ*. I owe the emendation to Professor S. K. Chatterji. He suggests that the verse may be a reminiscence of the Prelude to Act III of the *Vēṇi-saṃhāra*, where we have Rākṣasas on the field of Kurukṣētra gorging themselves with the flesh of the slain. While they are so doing, Aśvatthāman enters sword in hand.

¹¹⁹ Mk. says *śca*. According to Pischel, § 301, Skr. *śc*, remains *śc*, and Skr. *śch* remains *śch* in Māgadhi. Here, in both *gaścadi* and *paścimē*, the change is looked upon as from a Śaurasēnī *cch*.

¹²⁰ MS. *hōya*, which I have hesitatingly emended as above ; but the meaning of the whole is doubtful.

¹²¹ Mk. makes no reference to conjuncts. MS. has *cāntyastha*.

¹²² MS. *ma yca ṇa sampuyecchadi lajjamālē*. See the note to the translation.

¹²³ MS. *caḍuśē sthalālī*.

¹²⁴ MS. *niśiṣya*.

¹²⁵ MS. *paliṣyaśśaṃ*.

¹²⁶ MS. *pasicchi*, which I have conjecturally emended as above.

¹²⁷ MS. *gōbandaṃ*, which will not scan.

¹²⁸ MS. *isidāṇi*.

¹²⁹ MS. *paliyccchidī* (although *paliicchidē* in the preceding line) *ḍhaṇēa kkhu tuṇa* or *ḍṇa*.

¹³⁰ MS. *antara.....kutū°*.

¹³¹ MS. *kuṇiḥ*.

¹³² MS. *yaṇaddaśākē pulilē* (যণদশাকে পুলিলে for যণদগাকে পুলিণে).

¹³³ MS. *avōgayōr*. Hiatuses, such as that between *ca* and *uśanti* are common in this work.

¹³⁴ MS. *khaṇadi* or *khaṇapi*.

¹³⁵ MS. *উপললি upalālī*, which I have emended to *উপলদি uśalādi* (*apasarati*). The word *apasarati* is given as an example in Mk. 25, and, in various forms, is given by Vr. (iv, 21), Mk. (iv, 31), RT. (IV, 8), in the corresponding rule for Mahārāṣṭrī. The long *ā* in *uśalādi* is permitted by verse 30, below.

Fol. 39a, l. 3.	nipātyatē 'thō <i>puliśē</i> pum-arthē,	Not in Mk.
	tathā <i>hiḍakkō</i> hrdayē pravīṇaiḥ ¹³⁶ .	22. Mk. 14.
l. 4.	mitrē <i>baamśō</i> , <i>lidaṇam</i> ¹³⁷ tu ratnē,	Mk. 11, 20.
	<i>phiyjauyajñ</i> ¹³⁸ apy atra piśācakē syāt,	Mk. 18.
	<i>lidhā</i> ca <i>bhuśkā</i> ¹³⁹ gaṇanā-bubhuksēty,	Mk. 17, 8.
	asmi n padē syāt tu vaṭau <i>baḍubbaḥ</i> .	23. Mk. 16.
l. 5.	udīritau gauravitē [ca] kōṣṇē	Mk. 10, 13.
	manīṣibhir <i>gōmika-kōśiṇau</i> ¹⁴⁰ dvau.	
	syāt kuṣimatyām ¹⁴¹ iha <i>ku ycchimādi</i> ¹⁴² ,	Mk. 20.
	tathā matā mātari <i>ma[y]jjiyā</i> ¹⁴³ ca.	24. Mk. 15.
l. 6.	ārdrādrām <i>ollollam</i> udāharanti	Not in Mk.
	kavi-prayōgair aparaṁ tu bōdhyam ¹⁴⁴ .	
	atas tv <i>id-ētā v</i> iha pūmsi sau dvau,	Mk. 26.
	<i>ṇa ēśi diśṭhi</i> , <i>ycchibiē ṇa ēśē</i> .	25.
l. 7.	<i>allōlla-bantālu</i> -halō ¹⁴⁵ lug atra,	
	<i>kuḍaṅgaē āluha</i> ¹⁴⁶ <i>dīśaē śē</i> .	
	<i>hō vā</i> ṇasaḥ syāt prakṛtēs ca dīrghaḥ	Mk. 29.
	<i>pupphaṁ</i> ¹⁴⁷ <i>maē ṇiyjjadi</i> ¹⁴⁸ <i>Māhabāha</i> .	26.
Fol. 39b, l. 1.	<i>ēd-ōd</i> ihāmantraṇa īritau [vā].	Mk. 27.
	<i>hē bhaṣṭakē</i> , <i>bhaṣṭaka</i> ¹⁴⁹ , <i>bhaṣṭakō</i> vā.	
	ākṣē[pa <i>ād</i> vā, <i>puliśā alē lē</i> ¹⁵⁰	Mk. 28.
	drṣṭam, mata[m] vismaya-tāpayor <i>hī</i> .	27. Not in Mk.
l. 2.	sambōdhanē kṛta ¹⁵¹ <i>alē</i> ca <i>lē-lē</i> .	Not in Mk.
	<i>āham</i> ca ¹⁵² <i>hakkē</i> ca <i>haḡē</i> 'ham-arthē ;	Mk. 30.
	<i>tupphē</i> ¹⁵³ ca <i>tumhē</i> jasi yuṣmadaḥ syāt	Mk. 31.
	dvau sthā-vṛṣōr atra [ca] [<i>y</i>]ciṇṭa-bassau.	28. Mk. 32 ¹⁵⁴ .
l. 3.	bhuvō <i>hubaś</i> cātra lṛṭi prayōjyaḥ ;	Mk. 33 ¹⁵⁵ .
	kṛtē, mṛtē, cātra gatē ca rūlpam	Mk. 34.

¹³⁶ MS. *hiḍakkō* (not -kkē) *adayē pravīṇāḥ*. Mk. gives *haḍakka*-. Note that *hiḍakka*- is masculine.

¹³⁷ MS. *lidaṇā*. Mk. gives *ladana*-, with a dental n.

¹³⁸ So MS. I can make nothing of it. Mk. gives *pibbava*-. It looks as if here two lines have become mixed up, and that we should assume that *phiyjauyajñ* should come elsewhere, while some word equivalent to *pibbaba*- should here take its place, as, e.g., in *vā pibbabō* 'py atra piśācakē syāt, or piśācakē 'py atra ca pibbabaḥ syāt.

¹³⁹ MS. *bhukkhā*, which I have emended to *bhuśkā*, to agree with verse 15 and with Mk. 8. Instead of *lidhā*, Mk. 17 gives *gaṇṇā*.

¹⁴⁰ Mk. 13, *kōśaṇau*.

¹⁴¹ MS. -*tyāv*.

¹⁴² Mk. 20, *kucchimaddikā*.

¹⁴³ Mk. 15 has *macchikā*.

¹⁴⁴ MS. *aparaṁ sthabōdha*. Query, should we read 'aparaṁ tu *ollam*' ?

¹⁴⁵ This is a conjectural emendation of the *challollabōthāluhala* of the MS. See the note to the translation.

¹⁴⁶ MS. *āluba*. I may have divided the words wrongly here.

¹⁴⁷ MS. *pupphaḥ*.

¹⁴⁸ MS. *ṇiyjūdi*. See also the translation.

¹⁴⁹ MS. *kimṣṭaka*.

¹⁵⁰ MS. *alēntya*.

¹⁵¹ So MS. It breaks the metre, and I cannot emend it. MS. has *lē-ṇē* for *lē-lē*.

¹⁵² MS. *āhaṇca*, which does not look right.

¹⁵³ So MS. Mk. 31 has *tumhaṁ tumhē*. We should here perhaps read *tujjhē* or *tubbhē* for *tupphē*. *Tupphē* is Paisācī, see Pischel, § 422.

¹⁵⁴ Mk. does not mention *√vṛṣ*-. *bassau*, not *baśśau* is clear in MS. Apparently the conjunct *yc* does not make a preceding vowel long by position.

¹⁵⁵ Mk. *bhabā*-, *bhubā*-, instead of *huba*-. MS. has *lṛṭi* (periphrastic perfect), an evident scribal error.

- Fol. 39b, l. 3. *kaḍam, maḍam, cātra gaḍam* vadanti ;
kaam, muam, cātra guam tathānyē. 29. Mk. 35¹⁵⁶.
*kṛntēs*¹⁵⁷ tu *kappō* : na ca hrasvatā syād
 īd-ūta, ātaś ca *ad* ēva kvāpi¹⁵⁸. Not in Mk.
 1. 4. | syād vyatyayaḥ kvāpi supō vibhaktē[r]
 dīrghas tiṇaḥ, kutra-cid ēvam anyat. Not in Mk.
 30. Mk. 37.
*kasyāpi paisācika-dhīr*¹⁶⁰ ihāiva
 na vētti yō lakṣaṇa-bhēdam atra ; Not in Mk.
 1. 5. | paisācikānām¹⁶¹ punar agra ēva
 nirūpaṇīyam sa-viśēsam atra. 31.

Dākṣiṇātya.

Metre, Svāgatā. (- ∪ -, ∪ ∪ ∪ - ∪ ∪ - -)

- Dākṣiṇ[āty]a-pada-saṁmilatam*¹⁶² yat 32. Mk. 38, Comm.
*samskr̥tādibhi[r api]*¹⁶³ echuritam ca
 1. 6. svādu-sā|ram amṛtād api kāvyam
 DĀKṢIṆĀTYAM iti tat kathayanti. 32.
 Iti Prākṛta-śāsanē Kalpa-tarau dvātrimśat kusumai[r]
 1. 7. dvitīya-śākhāyām | Māgadhy-Ardhamāgadhi-Dākṣiṇ[āty]a-bhāṣā-
 nirṇayō nāma dvitīya-stabakaḥ.

II, iii. Vibhāṣāḥ. Śākārikī.

Metre, Upajāti as before.

- Fol. 39b, l. 7. atō vibhāṣā navadhā niruktā[h]
 Fol. 40b, l. 1¹⁶⁴. ŚĀKĀRIKĪ prāg anuśiṣya[tē]¹⁶⁴ 'tra Mk. xiii.
 madādi-yuktō niravāci rājñāḥ Mk. 1. comm.
 śyālaḥ śakāraś capalō 'timūrkhah 1.
 Śākārikī tasya vacō vibhāṣā
 1. 2. liṅgāgama-nyāya¹⁶⁵-kalādi|-hīnā Cf. Mk. 7.
 asyās tu siddhiḥ khalu Māgadhitah Mk. 1.
 ścō vātra ' duṣprēkṣa-sadr̥kṣayōh ' syāt. 2. Mk. 2.
duppeśca [y]cāṇḍāla¹⁶⁶-śaliśca¹⁶⁷ [y]ciṇṭa ;
 1. 3. ṇṭasyōditō¹⁶⁸ ṇṭhaḥ, śur api | kvacit syāt, Not in Mk.
 śiālaḥ [y]ciṇṭha ghalammi [y]cēḍā
 alē tumam bā [y]ciśu yāmi hakkē. 3.
 tthaḥ syāt prakṛtyāiva¹⁶⁹, na Māgadhi-vat, Mk. 4.
 [y]ciṇṭhāmi atthāṇagade | kkhu hakkē
 kvacit kvacit ṇṭhō 'pi ca, yaṇṭha, taṇṭha Not in Mk.
 baam śilammi muśi taṇṭha dāba¹⁷⁰. 4.

¹⁵⁶ Mk. 35, *kudam, madam, gadam*.

¹⁵⁷ MS. *kuntēs*.

¹⁵⁸ MS. *ca atēkāpi*, conjecturally emended as above.

¹⁵⁹ Mk. 36 also says that case terminations may be elided.

¹⁶⁰ MS. *paśācika*.

¹⁶¹ MS. *paicāsikānām*.

¹⁶² MS. *sammalitam*.

¹⁶³ Here two syllables are missing from the MS. I have conjecturally inserted *api*.

¹⁶⁴ Here the leaves of the MS. are disarranged.

¹⁶⁵ MS. *nyāṣa*.

¹⁶⁶ So MS. Possibly we should read *caṇḍāla*.

¹⁶⁷ MS. *sariśca*.

¹⁶⁸ MS. *-ōdita*.

¹⁶⁹ MS. *prakṛtyēva*.

¹⁷⁰ The word *muśi* in this line must be wrong, but I cannot emend it. It should begin with a compound consonant, for, as it stands, the metre is broken. (?) Should we read *kkhu 'śi* ? A friend has suggested *muṇi* (< *munayaḥ*), but the metre would then still be wrong.

Fol. 40b, 1. 5.	kaṇ-pratyayaḥ prāyaśa iṣyatē 'tra ;	Mk. 5.
	ba syād ivārthē ; hṛdayē haḍakkē ¹⁷¹ ;	
	śyālē śiālē ; bahulaṁ ¹⁷² vikāra-	
	lōpāgamā ; liṅga-viparyayō 'pi.	5. Mk. 6, 7.
1. 6.	Bibbhīśaṇē ¹⁷³ bhiścadi taśca hakkaṁ	
	Indāṇaṁ yō na a Śakka lēi	
	ēśē ghalē ettha hagē biśāmi	
	pakṣē yathā-vat sthitam ūhanīyam.	6.
1. 7.	tiṇ-sup-vibhakty-ādi viparya[yō 'pi,	Mk. 7.
	yathā-tathaṁ puribhir ¹⁷⁴ ūhanīyam.	
	supām kvacil lōpam uśanti dhīrā	Mk. 8.
	ēd vā striyāṁ jasy api sarvanāmnāḥ.	7. Not in Mk.
Metre, Vasantatilakā. (- - ∪ - ∪ ∪ - , ∪ ∪ - ∪ - ∪)		
Fol. 40a, 1. 1.;	prāyō bhavēt śāliṇī-sa[drśē ¹⁷⁵ vikarṣō.	Mk. 7.
	yuktē parē 'pi guravō ¹⁷⁶ 'tra laghūbhavanti,	Mk. 9.
	kāmēṇa ḍa[y]jjhadi kkhu mē haḍakkē tabaśśī ¹⁷⁷	
1. 2.	anḡāla-lāśi-paḍidē bia maṁśa-khaṇḍē.	8.
	grāmyaṁ nirarthakam apakramakaṁ viruddhaṁ	
	syād āgamādi-vikalaṁ vihatōpamānam ¹⁷⁸	Comm. to Mk. 9.
1. 3.	prāyaḥ Śakāra-vacanaṁ puna[r-uktam iṣṭaṁ	
	dōṣāḥ padē ¹⁷⁹ 'pi gunatām iha saṁprayānti.	9.
Cāṇḍālikā.		
Metre, Upajāti, as before.		
Fol. 40a, 1. 3.	CĀ ĀLIKĒti prathitā vibhāśā	
	pravakṣyatē cātra yathōpadēśam	
1. 4.	ēśā tu saṁsidhyati Śaurasēnī-	
	Māgadhy-upaślēṣa ¹⁸⁰ -vaśēna samyak.	10. Mk. xiv. 1.
	ētvaṁ striyāṁ jasy ami cēha śiṣṭaṁ	Mk. 4, only jasi.
	yē itthikē tattha [y]cila[m] basanti,	
1. 5.	mayjjhaṁ pi tāṇaṁ haṇṇā ¹⁸¹ lamantiṁ	
	tē Lāhikē peśka kuḍaṅgaammi.	11.
	bhavēn nasaḥ śśaḥ ¹⁸² , puliśaśśa atthē ¹⁸³ ;	Mk. 5.
1. 6.	ṭṭaḥ syāt prakṛtyā, rama ha ṭṭa oṭṭa.	Mk. 7.

171 MS. haḍakka.

172 MS. śiālō bihuṇaṁ. The emendation is conjectural, but what is wanted is some word equivalent to varṇānām.

173 MS. bibbhīśalē. This line and the next are very doubtful.

174 tathaṁ puribhir. So MS. It breaks the metre, and I am unable to emend it. Should we read sūribhir for puribhir?

175 MS. śāvilīsa/pūśē, corrected to agree with Mk. śāliṇī.

176 MS. guravavō.

177 MS. ? tavallī. The two lines come from Mucchakaṭikā, I, 226, where Goḍabole corrects the metre of the first line by printing kāmēṇa ḍhajjadi hu mē halakē tavaśśī.

178 MS. vikakalaṁ vihitōpamānam. The emendation of vihitā to vihata is conjectural, to agree with Mk.'s hatōpama.

179 MS. dōtrāḥ pakē.

180 MS. upaślēṣa.

181 MS. tālaṁ haṭṭā.

182 MS. śśa, but contradicted by the example. Cf. Mk. 5.

183 MS. urthē.

Fol. 40a, l. 6.	aṭṭo bhavēt sāv ud apīha, <i>peśka</i> <i>uatthiē</i> [y]candu ṇahaṅgaṇammi.	Not in Mk. Cf. 2, 3, 12.
	<i>mmir atra nēh, peśka gharammi Kaṇhaṁ ;</i> <i>ē ca kvacit, peśka baṇē</i> ¹⁸⁴ <i>bi ēdam.</i>	Mk. 6. Mk. 6, Comm.
1. 7.	grāmyôktayō 'syām bahulaṁ prayōjyāḥ ktvā-pratyayō 'syām tu <i>ia</i> ¹⁸⁵ pravīṇaiḥ.	Mk. 9. 13. Mk. 8.
Fol. 41a, l. 1.	syād gauravāmantraṇa ¹⁸⁶ o tu nityaṁ, yad ¹⁸⁷ <i>bhaṣṭakō tuṁ Mahuā</i> ¹⁸⁸ <i>ṇi</i> <i>bēsi</i> ;	Mk. 2.
	agauravē tv āt, <i>kaha ettha</i> [y]cēdā <i>āṇēsi mē ayjja</i> ¹⁸⁹ <i>bi ṇa kkhū vēdham.</i>	Not in Mk. 14.
1. 2.	'arē' khalūrūḥ ¹⁹⁰ kathitas, tvadīya- madī[ya]m āhus <i>tuka-kēliādi</i> ¹⁹¹ , ātmīyam ¹⁹² <i>appāṇa-kēliam</i> ca, prāyas ta-kārē svara-śēṣatām ca.	Not in Mk. Not in Mk. 15. Not in Mk.
Śābarī.		
Fol. 41a, l. 2.	athōcyatē saṁprati ŚĀBARĪ, yām	
1. 3.	purôditā Māgadhiḥkālva sū tē. aṅgārika-vyādha-vahitra-kāsthō- pajīvinām vāci niyujyātē 'sau.	Mk. xv, (1) derives from Cāṇḍālī, and 16. (2) occasionally from the sources of that <i>Vibhāṣā</i> .
1. 4.	<i>peśkē</i> kha-luk, tasya mataś ca-kārah, <i>śāmī maha</i> [m] <i>peścadi</i> <i>aṅgam-aṅgaṁ.</i> nānyatra, kântē <i>maha daśkiṇē</i> ¹⁹³ <i>śē.</i> <i>aham hagā</i> dvāv aham-arthakau tu.	17. Mk. 5, <i>hakē.</i>
1. 5.	nē <i>him</i> vibhāṣāsyā, matāl ¹⁹⁴ laghutvaṁ, <i>śā iściā</i> ¹⁹⁵ [y]cīṇṭadi <i>pāsahim</i> ¹⁹⁶ , <i>mē</i> <i>uattiā kuṇjah</i> <i>ṇanda-uttam</i> <i>ā peśca</i> ¹⁹⁷ <i>mālī kīla hōi Lāhī.</i>	Mk. 6. 18.
1. 6.	kuṭrāpi tasēyha bhavēd i-kārah, <i>śayc</i> [c]am <i>halā mē ghali</i> <i>ṇatthi śāmī</i> ādhāra-vāciny api pañcamī syāt, <i>tumam ghalādō śahi</i> [y]cīṇṭha <i>dāba.</i>	Mk. 6. Not in Mk. 19.
1. 7.	sōr luk na vā ¹⁹⁸ , [y]cīṇṭhadi <i>laśka śēlē.</i> saṁbōdhanē nityam a, gau ravē tv āt,	Mk. 3 different. Mk. 4.

184 MS. *banē*.185 MS. *iha*, an evident slip of the copiest. Cf. Mk. 8.187 MS. *yat*.188 So MS., or *mahaā*. Should we read *Mahulā* (Mathurā) ?189 MS. *ayjha*, conjecturally emended as *ab*.191 MS. *kēlimhādi*.193 MS. apparently *daśkēṇē*.195 The MS. is not clear here. We may also read *iśṭhiā* or *haṇṭhiā*. Cf. II, ii, 16, 17. The MS. has *sā* not *śā*.196 MS. *pasahim*.197 MS. *paśca*. The correction is doubtful. ? should we read *paścimā* ?198 MS. *thavā*, which I have conjecturally emended.186 MS. *syāpauramamantraṇa*.

190 So MS.

192 MS. *ārthīyam*.194 MS. *matal*.

Fol. 41a, l. 7.	<i>alē tumañ bamhañāñ ñiayccha.</i> prāyēña dēśyā ¹⁹⁹ iha kāvya-śabdāḥ.	20.	Mk. 8.
	<i>ēēhi vā, ēhahi vātra 'ēhī'.</i>		Not in Mk.
Fol. 41b, l. 1.	'ty arthē, 'tha pūrvāparayōr ²⁰⁰ virō dhaḥ syād vākyayō[r] yas tu sa iṣṭa ēva. vijñēyam anyat kavi-saṃpradāyāt.	21.	Cf. Mk. 8.
	<i>ēkāiva sā Māgadhikātra bhāṣā</i> <i>vibhidyatē pātra-vibhēdatas tu,</i>		
1. 2.	ĀBHĪRIKĀ-DRĀVIḌIKĀ [^] UTKALĪ ca, VĀNAUKASĪ-MĀNDURIKĒti nāmnā.	22.	
	Ābhīrikā.		
Fol. 41b, l. 2.	ĀBHĪRIKĀYĀM aparañ viśēṣaṃ		
1. 3.	vadanti kēcit, tam iha bravī mi. asyās tu siddhiḥ khalu Śābarītaḥ śa-śau punar dantya-sakāra ēva.	23.	Not in Mk.
	kvacit punaḥ kasya bhavēd iha tv ō syāt 'Kīcakē,' madhyama-cas ²⁰¹ tu luk ca;		Not in Mk.
1. 4.	ēēhi lē Kīaa ! Kīāā ! mañ peśca 'tti Bhīmēña hao kkhū Kīō.	24.	Not in Mk.
	ādēr 'aranyē' 'tra na lōpa iṣṭaḥ kvacit prayōjyō da-rayōr la-kāraḥ		Not in Mk.
1. 5.	atō bhavēd ōd iha sau tu nityaṃ 'bhaṭṭārakaḥ' saṃkathitō 'tra bhaṭṭā.	25.	Not in Mk.
	prāyēña saṃbōdhana ād ataḥ syāt 'yathā'—'tathē' 'ty atra jidhas tidhas ca ²⁰²		Not in Mk.
1. 6.	śēṣa[m] prayōgāt kavibhir nirūpyaṃ na vistarēñātra nirūpitaṃ tat.	26.	Not in Mk.
	Ṭākkī.		
Fol. 41b, l. 6.	ṬĀKKĪ-vibhāṣāṃ khalu tāñ vadāmi yā dyūtakārādika-dhūrta-vācyā.		Mk. xvi, 1, Comm.
1. 7.	a[nyā] punar Drāviḍa-bhāṣayāpi praviśya[tē] yatra na lakṣma tasyāḥ.	27.	Cf. Mk. 2, Comm.
	syāt saṃkarāt ²⁰³ Saṃskṛta-Śaurasēnyōs tu siddhir atrōd bahula[m] padāntē		Mk. 1.
Fol. 42a, l. 1.	syād ē ca ṭā, mañ laguḍē hañēi.		Mk. 3.
	bhyasas tu hañ huñ kathitā[v i]mau dvau.	28.	Mk. 4.
	āmō 'pi ²⁰⁴ vā tau viditau ; kim-ādēr hañ dīrghatā ca prakṛtēr niruktā,		Mk. 5.
1. 2.	kāhañ [ca] tā hañ kathitañ [ca] jāhañ ²⁰⁵ ēdāham ²⁰⁶ ētāni padāni tatra.	29.	Mk. 6.
			Mk. 7.

199 MS. *dēścā*.

200 MS. *pūrvāparayōr*.

201 MS. *bas*, i.e., ৰ for ব.

202 MS. *yathātathāityatrajīṣastidhasca*. In the written Bengali character *ṣa* (ষ) can easily be mistaken for *dha* (ধ).

203 MS. *sakārāt*.

204 MS. *vi*.

205 MS. *kāhañ tōhañ kathitañ jōhañ*, in which *ca* has twice been misread as the first member of the letter *ō*, i.e., ও and ঔ for ঐ and ঊ.

206 MS. *ētāham*, an evident slip.

- Fol. 42a, l. 2. *tuhun* tvam-arthē²⁰⁷, *hamu* cāh[am]-arthē, Mk. 8, 9.
*mahan*²⁰⁸ mamāarthē jagaduḥ²⁰⁹ padāni. Mk. 10.
- l. 3. *jidham* yathāarthē 'tra | *tidham* tathāarthē. Mk. 11, 12.
śeṣam nirūpyam kavi-sampradāyāt. 30.
- Śakārak'-Auḍra²¹⁰-Dravidādi-vācō
'pabhramśatām yady-api samśrayanti,
l. 4. syān nāṭa|kāḍau yadi samprayōgō
nātāsv apabhramśatayā tathēṣṭiḥ²¹¹. 31. Cf. Mk. 2.
- Iti Prākṛta-sāsanē Kalpatarau, ēkatrimśat-kusumais, tṛtīya[h] stabakaḥ |
l. 5. | Iti Rāma-Tarkavāgīśa-Bhaṭṭācārya-viracitē Kalpatarau tribhi[h]
stabakair dvitīyā²¹² śākhā niruktā.

²⁰⁷ MS. *tumarthē*. For *tuhun*, Mk. has *tuniga*.

²⁰⁸ Mk. has *mahan*, and it is not impossible to read the same here, as the scribe usually makes hardly any distinction between *ha* and *hu*. On the other hand, *tuhun* in the preceding line happens to be perfectly clear.

²⁰⁹ MS. *jagakuḥ*.

²¹⁰ MS. *ōdra*.

²¹¹ MS. *tathāṣṭā*. The correction is very doubtful. Lassen, *Inst.*, p. 21, emends this to *tatāṣṭā*. The MS. is quite clear.

²¹² MS. *dvitīya*.

TRANSLATION.

II, i. Śaurasēni.

1. [The section dealing with] ŚAURASĒNĪ is now being composed. It is generally accepted that its basis is nothing but the language previously described [*i.e.*, Mahārāṣṭrī].

In the words *vētasa-*, *aṅgāra-*, etc. the first *a* does not become *i*, nor does the change to *o* occur in the words *caturthī*, *badara-*, etc.

[In Mh., by I, i, 2, the first *a* in the words *iṣad-*, *aṅgāra-*, *mṛdaṅga-*, *pakva-*, *svapna-*, *bētasa-*, and others is changed to *i*; by I, i, 5, *caturthī* and *caturdaśī* become *cotthī* and *coddahī*; and by I, i, 4, *badara-*, becomes *bōra-*.]

2. In the words *yathā*, etc., the final *ā* is only sometimes shortened. Except in the word *kimśuka-*, the *i* in the words *piṇḍa-* etc. does not become *e*. In the words *tunḍa-* etc. the *u* only sometimes becomes *o*. *Udūkhala-* does not become *okkhala-*, nor does [the long *i*] in *kīdrśa-* and *īdrśa-* become *ē*.

[In Mh., by I, i, 6, 7, the *ā* of *yathā*, *tathā*, *cāmara-*, *tālavarṇta-*, and a number of other words is shortened to *a*. By I, i, 8, the *i* of *piṇḍa-* and a number of other words is sometimes changed to *e*. In that verse *kimśuka-* is not specifically mentioned, but is included in the word 'etc.' By I, i, 11, the *u* in *puṣkara-*, *tunḍa-*, and a number of other words is always changed to *o*; by 13, *udūkhala-* optionally becomes *okkhala-*. By 10, the *i* of *īdrśa-*, *kīdrśa-*, and two other words becomes *ē*.]

3. The *a* which has been prescribed as a substitute for *u* in *mukuta-*, *yudhiṣṭhira-*, and *upari-*, is not found in this dialect, nor is the change of *puruṣa-* [to *purisa-*] to be made. The words *yādrśa-*, and *tādrśa-*, etc. are to be included in the *gaṇa rṣy-ādi*.

[In Mh., by I, i, 13, the first *u* in *mukuta-* is always changed to *a*, and in the case of *yudhiṣṭhira-* and certain other words, the change is optional. Here, *upari* is also included in the 'etc.' By the same verse, the *ru* of *puruṣa-* always becomes *ri*. By 15, in Mh., *tādrśa-* and *yādrśa-* become *tārisa-* and *jārisa-*, respectively. In Śr. they are to be included in the *gaṇa rṣy-ādi*, *i.e.* those words in which *r* is changed to *i*. We therefore get *tādisa-*, *jādisa-*, *īdisa-*, *kīdisa-*, and so on.]

4. [The *ē* of] *vēdanā* and *dēvara-* does not become *i*. *Rukkha-* is the [only] substitute for *vrkṣa-*. In *daiva-* [the *ai*] does not become *ai*, nor does [the *kō* of] *prakōṣṭha-* become *ba*. In the words *pauruṣa-* etc., [the *au*] does not become *ai*, nor in *gaurava-* does it become *ā*.

[In Mh., by I, i, 19, *vēdanā* and *dēvara-* optionally become *bianā-* and *diara-*, respectively. By 18, *vrkṣa-* becomes *vaccha-* or *rukkha-*. By 21, the *ai* of *daiva-* and a number of other words optionally becomes *ai*, so that we have *daiba-* etc. By 22, *prakōṣṭha-* optionally becomes *pabaṭṭa-* (? *pabaṭṭha-*). By 23, 24, the *au* of *paura-*, *pauruṣa-*, *gaṇḍa-*, *mauna-*, *aucityaka-*, *kṣaurita-*, *kaśāla-*, *mauli-*, *kauravaka-*, and others is changed to *ai*, and by the same verses, *gaurava-* becomes *gaiṛaba-* or *gāraba-*. Mk. differs here.]

5. We now proceed to deal with single intervocalic consonants. It is prescribed that intervocalic *t* becomes *d*. The *th* of *prathama-* also becomes *dh* [as in Mh.]. In the word *garvita-*, the *t* becomes *ṇ*. Except in the word *prthivī* [in which it becomes *h* as in Mh.], *th* becomes *dh*, and so does the *t* of *bharata-*.

[In Mh., by I, ii, 1, intervocalic *t* is elided. By 4, the *th* of *prathama-* and *śithila-* becomes *dh*. By 5, the word *garvita-* (not *garbhita-*, as in other authors) becomes *gabbiṇī* when in the feminine. It will be noted that the MS. has here also *garvita-*, so that the word in I, ii, 5 can hardly be a mistake of the copiest. By I, ii, 11, intervocalic *th* becomes *h*, and by 12, the *t* of *vasati-* and *bharata-* becomes *h*, so that we get *basahi-*, *bharaha-*.]

6. An intervocalic *p* generally becomes *b*, and the word *apūrva-* becomes *aburua-*. The *k* of *śikara-* does not become *bh*, nor does the *b* of *kabandha-* become *m*. In *candrikā* the *k* does not become *m*, and intervocalic *d* is not usually elided.

[For *av(b)urua-*, Mk. ix, 23 has *av(b)arūv(b)a-*.

In Mh., by I, ii, 7, intervocalic *p* optionally becomes *b* or may be elided, so that for *apūrva-* we have *abubba-* or *aūbba-*. By I, ii, 7, *śikara-* becomes *sībhara*, and *kabandha-* optionally *kamandha-*. By I, ii, 9, *candrikā* becomes *candimā*. By I, ii, 1, intervocalic *d* is elided.]

7. The intervocalic letters *dh* and *bh* are, like *d*, to be pronounced with complete contact. Sometimes the *r* in *haridrā* etc. becomes *l*, but in *śiphā* etc. the intervocalic *ph* does not become *bh*. There is no change [of *ś*] to *h* in *daśa-*, but this is optional in the word *caturdaśa-*.

[In Mh., by I, ii, 11, intervocalic *dh* and *bh* become *h*. By I, ii, 10, the *r* of *haridrā* etc. always becomes *l*. By I, ii, 7, intervocalic *ph* generally becomes *bh*, the word *śēphālikā* (not *śiphā*) being an optional exception. By I, ii, 11, the *ś* of the numerals beginning with *daśan-* becomes *h*.

The text here of the remarks about *ph* is doubtful. According to Mk. ix, 29, in Śr., intervocalic *ph* always becomes *h*, whereas, in Mh. (Mk. ii, 25, 24), it always becomes *h*, except in the words *śiphā*, *śēpha-*, *śēphālikā*, *śapharī*, and others,—in which it becomes *bh*. Mk., therefore, for Śr., excludes these exceptions, and, as his examples of ix, 29 show, teaches that in these exceptional words also, in Śr., the *ph* becomes *h*. RT., if the text here is right, says just the opposite. In Mh., his general rule is that *ph* becomes *bh*, this being optional in the case of one word,—*śēphālikā*. He does not refer at all to *śiphā* in dealing with Mh., and therefore we are to assume that, according to him, the Mh. form of that word is *sibhā* (as in Mk.). But in Śr., according to RT., in *śiphā* and other words (presumably the *śēpha-*, *śēphālikā*, *śapharī*, etc. of Mk.) *ph* does not become *bh*. What it does become he does not say.

As regards *daśa-* etc., there is again a difference. In Mh., RT. (I, ii, 11, 13) teaches that *ś* in *daśan-* etc., always becomes *h*, but that in the case of proper names containing this word the change is optional. Mk. ii, 45, 46 is to the same effect. For Śr., RT. teaches that the *ś* never becomes *h*, except in the word *caturdaśa-*, in which the change is optional. Mk. ix, 31, on the contrary, teaches that in Śr. in the numerals *ś* always becomes *h*, but that in *daśa-* and *caturdaśī* this is optional; while in proper names the *ś* does not become *h*. If the text given here for RT. is correct, and if I have given the right punctuation, the following are the changes of *ś* in Śr. according to RT. and Mk. respectively :—

	RT.	Mk.
<i>daśa-</i>	.. <i>s</i>	.. <i>h</i> or <i>s</i>
<i>caturdaśa-</i> (- <i>daśī</i>)	.. <i>h</i> or <i>s</i>	.. <i>h</i> or <i>s</i>
Other numerals	.. <i>s</i>	.. <i>h</i>
Proper names	.. <i>s</i>	.. <i>s</i>]

8. We now deal with consonants at the beginning of a word. The *k* of *kirāta-* does not become *c*. In the words *dōlā* etc., the initial *d* does not become *ḍ*, but the root *dah-* is an exception [and in it the initial *d* does become *ḍ*]. The initial *y* of *yaṣṭi-* does not become *l*. In *lāṅgala-*, *lōhala-*, etc., *ṇ* should not be substituted [for the initial *l*], nor, in *śāvaka-*, should *ch* be substituted [for the initial *ś*].

[In Mh., by I, ii, 14, *kirāta-*, when it refers to a non-Aryan, becomes *cilāda-*. By I, ii, 15, in Mh., *daṇḍa-*, *dōlā*, and *daśana-* become, respectively, *ḍaṇḍa-*, *ḍōlā*, and *ḍaṣaṇa-*. RT. does not mention the root *dah-* in this connexion, in regard to Mh., but Mk. (ii, 34) tells us that in Mh. the initial *d* of that root becomes *ḍ*. In Mh., by RT. I, ii, 14, *yaṣṭi-* becomes *laṭṭhi-*; by I, ii, 15, *lāṅgala-* always becomes *ṇaṅgala-*, and *lōhala-* optionally becomes *ṇōhala-*; and, by the same verse, *śāvaka-* becomes *chābaa-*.]

9. In what follows, the rules relate to substitutes for a conjunct consonant in any position in a word. In the word *utthita*- there is no [change of *tth* to] *t̥th*. In the word *sphōṭaka*-, *kh* is not substituted [for the *sph*], nor is *jj* substituted [for *ny*] in *Abhimanyu*-. The character *ḍḍ* is not substituted [for *rd*] in *saṁmardana*- or *gardabha*-, nor is *cch* substituted [for *kṣ*] in *kṣīra*- or *sadr̥kṣa*-.

[In Mh., by Mk. iii, 15, *utthita*- becomes *uṭṭhia*-, but this is not mentioned by RT. in his third stabaka as it appears in our MS. By RT. I, iii, 3, the *sph* of *sphōṭa*- becomes *kh*. By I, iii, 7, *Abhimanyu*- becomes *Ahimajju*-. By I, iii, 10, *rd* becomes *ḍḍ* in *saṁmardana*-, *gardabha*-, *vitardi*-, *vicchardi*-, and *kapardaka*-. Here this change does not take place in the case of the first two. By I, iii, 6 and Comm., in a number of words *kṣ* becomes *cch*. In Śaurasēnī, this does not take place in the case of three of these words, viz. *kṣīra*-, *sadr̥kṣa*-, and (see the next verse) *kṣaṇa*-.]

10. So also in *kṣaṇa*- [the *kṣ* does not become *cch*], nor does the *hn* of *cihna*- become *ṇṇ*. In *kūṣmāṇḍikā* (fem.) [the *ṣm*] sometimes becomes *mah*. The word *bāṣpa*- becomes *bappha*- or *bāha*-, and in *bhindipāla*- *ṇḍ* may optionally be substituted [for *nd*].

[For *kṣaṇa*-, see the preceding verse. By I, iii, 11, *cihna*- becomes *ciṇṇa*-. So also Kramadīśvara I, ii, 117, where Pischel § 267 looks upon *ciṇṇa*- as an error. But the fact that RT. also gives *ciṇṇa*- makes Pischel's correction doubtful. Other authorities (see Pischel, l.c.) give Mh. *ciṇha*- or *cindhā*-. By I, iii, 15, when *kūṣmāṇḍa*- is fem., the Mh. form must be *kōhaṇḍī*. Here *kūmahaṇḍī* is also permitted for Śr. Mk. ix, 43 refers to the masculine and not to the feminine, and for Śr. gives only *kumhaṇḍō*, not *kumaṇḍō*. For Mh., Hc. ii, 73 gives the fem. *kōhalī* or *kōhaṇḍī*; but Mk. iii, 45 gives Mh. fem. *kōhaṇḍī* or *kumhaṇḍī*. By RT. I, iii, 15, in Mh. *bāṣpa*- becomes only *bāha*-. By I, iii, 9, in Mh. *bhindipāla*- becomes *bhindhibāla*- (sic). Mk. iii, 64 has *bhindibāla*-.]

11. The change of *ṣm*, *kṣm*, and *sm* to *mḥ* is optional. Except in the word *daiva*- there is no doubling in the words *sēvā* etc.

[Half of this verse is missing in the MS. In Mh. by I, iii, 15, *ṣm*, *kṣm*, and *sma* always become *mḥ*. Cf. Mk. iii, 43. Mk. does not make this optional for Śaurasēnī. The *sēvādi* are a number of words, in which, in Mh., the doubling of a consonant is optional, as in *sēbā* or *sebbā*, for *sēvā*; *dēbā*- or *debba*-, for *daiva*-. A list of these words is given in the Comm. to I, iv, 1. Cf. Mk. iii, 75. In Śr. this doubling does not occur, except in the isolated case of the word *daiva*-. Mk. ix, 50, is different for Śr. He prohibits the doubling only in three words, viz., *kautūhala*-, *sēvā*, and *sthūla*-, and allows it in the others.]

12. As a general rule, when a vowel follows, vowels [immediately preceding] are not elided. In *kālāyasa*-, the syllable *ya*, and in *bhājana*-, the syllable *ja* is not elided. In the word *karēṇu*- there is no metathesis, and in the word *Brhaspati*- the syllables *bha* and *ya* are not to be employed.

[In Mh., by I, v, 1, there are several cases of irregular sandhi. One of these is the clision of the former of two vowels which may happen to find themselves in juxtaposition. Thus *karṇapūra*- becomes *kaṇṇaūra*- or *kaṇṇūra*-. As a rule this clision does not occur in Śr.

In Mh., by I, v, 2, *kālāyasa*- may optionally become *kālāsa*-, and *bhājana*- may optionally become *bhāṇa*-. In Mh., by I, v, 9, the feminine word *karēṇuḥ* is subjected to metathesis, and becomes *kaṇērū*, and by I, v, 10, *Brhaspatiḥ* becomes *Bhayappaī*.]

13. The termination corresponding to both *tvā* and *ya*, of the Sanskrit Indeclinable Perfect Participle, is *ia*. In the word *idānīm*, the final anusvāra may optionally be omitted. The word *bhāgadhēyam* is to be treated as a masculine. The roots *puṣ*- and (?)*rcch*- are not used with the terminations [-*tvā* and] -*ya* of the indeclinable perfect participle.

[In Mh., by I, v, 22, the terminations of the indeclinable perfect participle are *ia*, *dūṇa* or *ūṇa*, and *uāṇa*. In Mh., by v, 24, *idānīm* becomes *ephīm*, but in Śr. it is *idāṇīm* or *idāṇi*. In Śr. the word *bhāgadhēyam* is to be treated as masculine. If the conjectural emendation of the last line is correct, it seems to mean that *puṣ-* and another root, which may be *ṛcch-*, are not used in the indeclinable perfect participle. This is, however, very doubtful. For the extended meaning of *lyap*, see verse 26 below.]

DECLENSION.

14. The nominative singular of *Durvāsas-* is *Dubbāsā*. The termination of the ablative singular is *dō*, and also, in the case of *a*-bases, sometimes *ā*. The termination of the locative singular is only *ē*, but, with *i*-bases and *u*-bases, it is *mmi*. The termination *bō* may not be used for the nominative plural [of *i*- and *u*-bases], nor may *u* be employed for the nominative plural of feminine nouns.

[In Mh., by I, vi, 5, the nominative plural of *i*- and *u*-bases may end in *ō*, *bō*, or *ṇō*, and by I, v, 6, the nominative plural of feminine nouns either takes no termination, or else ends in *u* or *ō*.]

15, 16. The instrumental, genitive, ablative, and locative singular [of feminine nouns] ends only in *ē*. The accusative singular of *mātr-* is optionally *mādaram*. The vowel *ī* is not used [as the termination of the] feminine base in the case of the pronouns *kim*, *yad*, *tad*, *ētaḍ*. The accusative plural of neuter nouns also ends in *ṇi*. The genitive plural of *idam* etc. does not end in *ēsīm*. The pronouns *kim* etc. do not form the genitive singular (16) in *ssā* or *sē*, or the ablative singular in *ttō*. The ablative singular of *kim* is *kudō*, and of *idam* *idō*. *Kim* etc. do not employ *āhē*, *iā*, etc. [to indicate time], nor is *sim* used for the genitive plural [of *tad*], and, instead of the Sanskrit word *iha*, *idha* is used.

[In Mh., by I, vi, 6, the instrumental, genitive, ablative, and locative singular of feminine nouns ends in *i*, *ē*, *a*, or *ā*. By I, v, 10, the accusative singular of *mātr-* is *māaram*. By I, vi, 20, 21, in Mh. the pronouns *kim* etc. form their feminine bases in *ā* or *ī*, at option. Thus *tāē* or *tīē*, by her. In Śr. the base in *ī* is not used. By I, vi, 7, the nominative and accusative plural of neuter nouns ends in *īm* preceded by a long vowel.

In Mh., by I, vi, 19, the genitive plural of several masculine and neuter pronouns (including *idam*) ends in *ēsīm* or *āṇām*. In Mh., by I, vi, 20, the genitive singular feminine of the pronouns *kim* etc. ends in *ssā*, *sē*, or *tthi*, and the ablative singular in all genders may end in *dō* or *ttō*. When indicating [a locative of] time, they take the terminations *āṇā*, *āhē*, or *iā*. In Mh., by I, vi, 20, 21, the genitive plural of *tad* may be *sim* or *ṇām*.]

17. The nominative and accusative singular neuter of *idam* is *idam* or *iṇām*. The nominative singular [neuter] of *ētaḍ* does not end in *ō*. The nominative singular [masculine] of *idam* is *ayam*, and the feminine is *iam*. [The nominative singular of] *adas*, does not [substitute] *ha* [for *da*], but the ablative singular is [formed from the base] *a*.

[So, in Mh., by I, vi, 21, the nominative and accusative singular neuter of *idam* is *idam* or *iṇām*, and (I, vi, 23) the nominative singular neuter of *ētaḍ* is *ēdam*, not *ēsō*. In Mh., by I, vi, 22, the nominative singular masculine of *idam* is *aam*, and the feminine is *iam*. By I, vi, 23, the Mh. nominative singular masculine of *adas* optionally substitutes *ha* for *da*, so that we get *aha*. In Śr., the ablative singular is formed from the base *a*, so that we have *adō*.]

18. As a rule they teach *tumañ* [as the nominative and accusative singular of] *yuṣmad*. The nominative plural is *tumhē*, and the same form is taught for the accusative plural. The instrumental and locative singular are *taē*. The instrumental plural is *tumhēhim*, etc., and the ablative singular is *tumādō*.

[According to I, vi, 26, the other forms of the instrumental plural are *tujjhēhim*, *tumbhēhim*, and *tubbhēhim*].

19. *Hintō* is declared to be the substitute for *bhyas*, the termination of the ablative plural, while *tumha* is substituted for *yuṣmad*, [thus forming *tumhē-hintō*]. The genitive singular is *tē*, *dē*, *tuha*, *tumha*, or *tujjha*.

[A half of verse 19 is missing from the MS. As it stands we get the following forms for *yuṣmad* :—

	Singular.	Plural.
Nom.	.. <i>tumañ</i>	.. <i>tumhē</i>
Acc.	.. <i>tumañ</i>	.. <i>tumhē</i>
Instr.	.. <i>taē</i>	.. <i>tumhēhim</i> , <i>tujjhēhim</i> , <i>tumbhēhim</i> , <i>tubbhēhim</i> .
Abl.	.. <i>tumādō</i>	.. <i>tumhē-hintō</i>
Gen.	.. <i>tē</i> , <i>dē</i> , <i>tuha</i> , <i>tumha</i> , <i>tujjha</i>	.. [<i>tumhāṇaṁ</i>]
Loc.	.. <i>taē</i>	.. [<i>tumhēsuvā</i>]

It is unnecessary to quote the Mh. forms. But it may be noted that the many Mh. forms from the base *tujjha* are not represented in Śr. except in the instrumental plural and the genitive singular.]

[Verse 20 is missing from the MS.]

21. [Of *asmad*] the genitive plural has the twofold form *amhāṇa* or *amha*. They also teach the form [?] *amhāhaṁ*. Any remaining forms which are not mentioned here can be ascertained merely by [comparing] the Mahārāṣṭrī dialect.

[Most of the declension of *asmad* must have been given in verse 20, which is missing from the MS. The form *amhāhaṁ* for the genitive plural is a guess of mine. The MS. has the impossible *aamha*.]

CONJUGATION.

22. As a rule all verbs belong to the Parasmaipada conjugation, and among them the termination of the third person singular is only *di*. That of the third person plural is *anti*, that of the second person plural is *dha*, and that of the first person plural is *mha*.

The characteristic terminations of the future base are *hi* and *ssa*.

[In Mh., by I, vii, 1—4, roots may be either Parasmaipada or Ātmanēpada. The terminations are, sing. 3, *i* ; plur. 3, *nti* ; plur. 2, *ha* or *itthā* ; and plur. 1, *mu*, *mō*, or *ma*.

In Mh. the characteristic of the future is also *hi* or *ssa* [I, vii, 5].

23. In the first person singular of the future *hā* is not used, only *ssā* being employed. The roots *gam*- etc. do not have *gacchañ*, etc. for the first person singular and plural.

In the future and connected tenses, *pekkha*- is used instead of the root *drś*-.

To form the passive, the suffix *īa* alone is employed.

[In Mh., by I, vii, 6, the characteristic of the future in the first person singular is *hā* or *ssā*, as in *hōhāmi* or *hossāmi*, but in Śr. only the latter form is employed. By I, vii, 7, the roots *gam*-, *kr*-, *dā*-, and others form the first person singular and plural

future *gaccham*, *kāham*, *dāham*, and so on. The corresponding form for *drś-* is *daccham*, not *pekkhissam*, as in Śr. In Mh. (I, vii, 7) *prêkṣiṣyē* becomes *peccham*. According to Mk. ix, 112, Śr. *pecchadi* = *paśyati* (Root *drś-*), but *pekkhadi* = *prêkṣatē*.

In Mh., by I, vii, 4, the passive is formed by adding *īa* or *ijja*.]

24. In this dialect the termination of the third person singular of the imperative is *du*, and of the second person singular *su*. The rest is as in Mahārāṣṭrī, except that the word *jayati*, he conquers, has [?] *jaadu* and *jaasu*.

When a root does not end in *a*, the second person singular imperative ends in *hi*, as in *sundēraam dēhi janaddanassa* [*saundaryakam dēhi janardanasya*], give beauty to Janārdana.

[In Mh., by I, vii 8, the singular terminations of the imperative are (1) *mu*, (2) *su*, (3) *u*. The translation of the remark about *jayati* is very doubtful. See the note to the text. The use of *hi* for the second person singular is as in Mh. (I, vii, 9). In the fourth line of the verse the example, as in the corresponding Mh. rule, is *dēhi*.]

25. As a general rule *jjō* is not also employed in the future and connected tenses. The vowel *i* or *ā* may be, in this dialect, inserted between the root and the personal terminations, but not *jja* or *jjā*. In the infinitive, gerund adjective, and future, *i* is [inserted between the root and the termination].

[In Mh., by I, vii, 10, *jjō* or *jjāhi* may be added to form the future, imperative, and other tenses, in any of the three persons. In Mh., by I, vii, 15, *ā*, *ē*, or *i* may in certain circumstances be inserted between the root and the personal terminations, and, by I, vii, 10, *jja* or *jjā* may be similarly inserted in the case of monosyllabic roots.]

CHANGES OF VERBAL ROOTS.

For the root *bhū-*, *bhō-* is substituted, or, according to Śākalya, *hō-*.

[This concludes the section on conjugation. With the last line of the verse the author begins to deal with the changes of verbal roots (*dhātuv-ādēśas*). In Śr. the root *bhū-* becomes *bhō-*, but, according to Śākalya, it may also become *hō-*. By I, vii, 1, in Mh., *bhū-* becomes *hō-* or *huva-*.]

26. This root *bhū-*, in the future and in the indeclinable perfect participle, takes the form *bhava-*, and in the past participle it does not become *hū-*.

The root *kṛ-* does not become *kūṇa-*. In the indeclinable perfect participle, the roots *kṛ-* and *gam-* become *ka-* and *ga-*, respectively, to which the termination *dua* is added, [thus becoming, respectively, *kadua* and *gadua*]. In the gerund adjective and infinitive *kṛ-* becomes *kā-*, [forming *kādabbam* and *kādum*, respectively].

[The future of *bhū-* would in Śr. be *bhavissadi*, the indeclinable perfect participle *bhavia* (II, i, 13), and the past participle *bhūdam*. The word *lyap* of the text means the indeclinable participle in *ya*, but the form in *tvā* is certainly included, as, by II, i, 13, both forms take the termination *ia* in Śr. By the preceding verse the past participle should be *bhōdam*, but *bhūdam* is the correct Śr. form (Pischel, § 476). By I, vii, 6, the Mh. future is *hossāi* or *hōhi*. The usual Mh. indeclinable perfect participle is *hōṇa* (Pischel, § 586), and the past participle *hūa-* (Pischel § 476).

In Mh., by I, viii, 4, *kṛ-* becomes *kūṇa-*. In Śr. we have *karēdi*. By I, viii, 4, its indeclinable perfect participle is Mh. *kāṇam*, while in Śr. it is *kadua*, and so *gatvā* becomes *gadua*. Similarly *kartavyam* becomes *kādabbam*, and *kartum* becomes *kādum*, against Mh. *kābbam* and *kāum* (I, viii, 4).]

27. In the finite tenses, the roots *brū-* and *vac-* both become only *bucca-*. The root *prach-* becomes *puccha-*, and *as-* becomes *accha-*. [The root *sthā-*, of which the present is] *tiṣṭhati*, in this dialect, takes two forms, viz., *ciṭṭha-* and *thakka-*, but, when preceded by the preposition *ud*, it becomes *tha-*. [Teachers] declare that the substitute for *ghūrṇ-* is *ghumma-*.

[For Mh., RT. I, viii, 16 gives *bolāi* for *vakti*, which Mk. xvii, 63 says is Apabhraṁśa for *vadati*. For *brū-* in Mh. RT. is silent, and so also is Mk., but Mk. ix, 113, like RT., gives *buccadi* for Śr.

For *prach-* in Mh. RT. is silent, but Mk. vii, 153 gives *pucchai*.

For *as-* (to be) in Mh. RT. I, viii, 26 gives *acchaē*, and Mk. vii, 116 *acchāi*. Vr. xii, 19 confines *accha-* to Śr. Hc. iv, 215 equates *acchāi* with *āstē*, not with *asti*.

For *sthā-* in Mh., RT. I, viii, 9 gives *ṭhāi*, and Mk. vii, 102 *thakkaī*. Hc. iv, 16 gives both *ciṭṭhāi* and *thakkaī*, as well as *ṭhāi* and others, for *tiṣṭhati*. Mk. ix, 136 gives *ciṭṭhadi* for Śr., and (vii, 102 ; xvii, 67) *thakkaī* for Mh. and Ap.

For *uttiṣṭhati* in Mh., RT. is silent, and so also Mk. Mk. ix, 137 gives *utthēdi* for Śr., while Hc. iv, 17 gives Mh. *utṭhāi*, and is silent about any Śr. form. The Śr. form with dental *tth* is borne out by the Kāśmīrī root *wōth-*, arise. Cf. verse 9.

For *ghūrṇatē*, RT. I, viii, 2, Mk. vii, 9, Hc. iv, 117, all agree in giving *ghummai* for Mh., and also *ghōlāi* or *ghōṇai*, and other forms. Vr. vii, 6 gives for Mh. only *ghōlāi*, and KI. 46, only *ghōṇai*.]

28. The substitute for the root *grah-* is *geṇha-*, and the opinion of Kapila is that in the gerund adjective (*-tavya-*) and the past participle it takes the form *gahi-*. In the passive it becomes *gejja-* (? *gejjha-*) or *gheppa-*.

The root *masj-* becomes *buḍḍa-* or *majja-* in the finite tenses.

[For Mh. all authorities give *geṇhāi* for *grhṇāti*. Hc. iv, 209 also gives a number of other words which do not concern us ; but RT. I, viii, 4, gives only one alternative, *hiṇṇai*, which is confirmed by the *hindaī* of Mk. vii, 96. Our author apparently intimates here that this *hiṇṇa-* or *hinda-* is not used in Śr.

For *grahītavyam* in Mh. RT. I, viii, 4 gives *geṇhiabbam*, *gēhiabbam*, or *ghettabbam*. Vr. viii, 16 gives only *ghettavvam*. Mk., vii, 97, *geṇhiabbam* or *ghēabbam*, and KI. 64 only *ghēabbam*. For Śr. RT. and Mk. agree in giving only *gahidabbam*.

For *grhītam* in Mh. Hc. i, 101 gives *gahiam*, and iv, 210 gives *geṇhiam*. The others are silent ; but for Śr. RT. and Mk. agree in giving *gahidam*.

For *majjati* in Mh., RT. I, viii, 23 gives *bujjaī* (? *buḍḍai*), and Mk. vii, 98 *buḍḍai*, but neither gives *majjaī*, which, however, is given in Hc. iv, 101 for Mh.]

29. The substitute for *vraj-* is *bacca-*, and for *mṛj-* is *pusa-*. It is stated that *ghrā-* becomes *jimgha-*, and that [*sprś-*, of which the present is] *sprśati* becomes *chuba-*. According to Śūdraka, two forms are also given for the passive [of *sprś-*], viz. *chippa-* and *chiba-*.

[In Mh. *vrajati* becomes *baccaī* (RT. I, viii, 15 ; Mk. vii, 79). It is therefore not clear why the verb is mentioned here. Mk. does not mention it in regard to Śr.

For *marṣṭi* in Mh., RT. I, viii, 23 gives *luhāi* as an alternative for *pusaē*. So also Mk. vii, 56, with *rōsāṇai* as an additional alternative. These alternatives are apparently not used in Śr.

For *jighrati* in Mh., RT. I, vii, 23 gives *jimghaē*, a form not given elsewhere. Instead, Mk. vii, 43 has *ījhaī* and *ōjimghai*. For Śr., Mk. ix, 115 has *jigghadi*. Regarding the equivalence of *mgh* and *ggh*, see JRAS., 1922, pp. 381 ff.

For *sprśati* in Mh., RT. I, viii, 29 gives *chibaī* and *chuaī*, both of which Mk. vii, 102, 168 (Printed edition, 169) equates with *chupati*. For *sprśyatē* in Mh., RT. I, viii, 29 gives *chippai*, which Mk. vii, 175 (Printed edition, 176) equates with *chupyatē*. For Śr.,

Mk. ix, 124, gives *chubīadi* (Printed edition *chavīadi*) for *chupyatē*. He does not mention *chippīadi*.]

30. The substitute of the root *bhā-* is said to be *bhāa-*, that of *mlai-* is *milāa-*, and that of *kṣud-* is *khunda-*. For the *th* of the root *kath-*, *dh* is substituted. The addition of the syllable *ṇa* at the end of the roots *hu-*, *lū-*, *śru-*, and *ji-* is standard.

[No authorities give the Mh. form of *bhā-*, but by Mk. vii, 60, we may have either *bhāi* or *bhāai*. In Śr. we have only *bhāadi*. Similarly, in Mh. we may have either *milāi* or *milāai*, but here only *milāadi*. In Mh., by RT. I, viii, 26, *kṣuṇatti* becomes either *khundaï* or *khummaï*, but in Śr. it becomes only *khundadi*.

In Mh., by RT. I, viii, 14, *kathayati* becomes *kahai*, but in Śr. it becomes *kadhēdi*.

In Mh., by RT. I, viii, 18, the roots *hu-*, *lū-*, *śru-*, *ji-*, and *dhu-* take the following forms in the present : *huṇai* ; *luṇai* or *lubai* ; *suṇai* ; *jiṇai* or *jaai* ; and *dhūṇai*, *dhuaï*, or *dhubai*. In Śr. we have only *huṇadi*, *luṇadi*, *suṇadi*, and *jiṇadi*. As *dhu-* is not mentioned in the above list, we may have *dhūṇadi*, *dhuađi*, or *dhubadi*.]

31. The roots *han-*, *khan-*, *ram-*, and *vah-* do not double their finals, nor do *duh-* and the others. The substitute for *svap-* is *sua-*, but in the future and cognate tenses it is *suba-*. For all the finite tenses of *stu-*, the substitute is *thuṇa-*.

[In Mh., by Vr. viii, 45 and Mk. vii, 82, *hanti* optionally becomes *hammaï*. This is not mentioned by RT. in the MS., but in viii, 16, he gives *hassaï* and *khammaï* as optional substitutes for *hasati* and *khanati*, respectively. Possibly *hassaï* and *hasati* are scribal errors for *hammaï* and *hanti*, respectively, but the root is quite distinctly written *has-*. According to Hc. iv, 244, *hammaï* may also = *hanyatē*. RT. does not mention *ram-* under the head of Mh., but Vr. viii, 58 gives *rammaï* as = *ramyatē*, and so Mk. vii, 173. By RT. I, viii, 20 and KI, 80, *uhyatē* becomes Mh. *babbhai*, while Hc., iv, 245 (v. l. *vabbhai*) and Mk. vii, 176 (177 of printed edition) give *v(b)ubbhai*. By RT. I, viii, 20, *duhyatē* becomes *dubbhai*, and, similarly, *lihyatē* becomes *libbhai*. These forms with double letters are not found in Śr., which has *haṇadi*, *khaṇadi*, *raṁadi*, *bahīadi*, *duhīadi*, *lihīadi*.

By RT. I, viii, 28, *svapiti* becomes Mh. *suaï* or *sōai*. Śr. has only *suadi*. In dealing with Mh. he does not mention the future, but for Śr. Mk. ix, 139 agrees with RT. in giving *subissadi*, but uses the base *suba-* also for the perfect participle passive (*subidaṁ*), the gerund adjective (*subidabbam*), the infinitive (*subidum*), and the indeclinable perfect participle (*subia*).

In Mh., by RT. I, viii, 39, *stauti* becomes *thuṇai* or *thuvai*. In Śr. only *thuṇadi* is used. So Mk. ix, 20.]

32. The substitutes for the root *śak-* are *sakka-* and *sakkuṇa-*. The form *tira-* is not used for the passive of this verb. For *ruc-* we have *rōca-*, and for *rud-* *rōda-*, for *śi-* we have *suā-*, and for *bhī-* *bhāa-*.

[In Mh., by RT. I, viii, 14, 25, the substitutes for *śak-* are *sakka-*, *tua-*, *tira-*, and *tara-*, while in Śr. there are only *sakkadi* and *sakkuṇadi*. In the text of I, viii, 25, as we have it, *tira-* is not said to be the Mh. passive of *śak-*, but *tiraē* is said to be the equivalent of *śaknōti*. By Mk. vii, 55, *tiraï* = *śaknōti*, and, by vii, 174 (175 in printed edition) it also = *śakyatē*.

Regarding *ruc-*, *rud-*, and *śi-*, there is a difference between RT. and Mk. ix, 141. The roots mentioned by the latter are *rudh-*, *rud-*, and *śi-*. According to RT., we get *rōcadi*, *rōdadi*, and *suāđi*, but according to Mk. *rōvadi* (for *ruṇaddhi*), *rōdadi*, and *suāđi*. In Mh. there are no special forms for *ruc-*; by RT. I, viii, 12, *rudh-* makes *rumbhai* or *rundhai*; by I, viii, 11, *rud-* makes *ruai*, *ruvai*, or *rōvai*. There is no Mh. equivalent for *śētē* in RT., but (I, viii, 28) he gives *suaï*, *sōai*, or *sōi* for *svapiti*.

By RT. I, viii, 7, the Mh. equivalents for *bibhēti* are *bīhāi*, *bīhēi*, or *bhāi*. By the present verse, in Śr. the only form is *bhādi*, for which Mk. ix, 121 gives *bhādi*.]

33. The substitute for the root *srj-* is *ghasa-*. The root *dā-*, give, becomes *dē-*, but only in the future it becomes *daī-*, and in the infinitive (*-tum*) and in the gerund adjective (*-tavya-*) it takes the form *dā-*, in the indeclinable perfect participle (*-tvā*) *da-*, and in the passive *dī-*. In the causal it becomes *dāba-*, *dabāba-*, and other forms.

[All authorities are silent about the Mh. equivalent of *srj-*. For Śr., Mk. ix, 122, like RT., gives *ghasadi* (*pasadi* of the printed edition is a misprint.)

In Mh., by RT. I, viii, 13, *dadāti* becomes *dēi*. For the future, Vr. xii, 14 and Mk. ix, 125 agree with RT. as regards the Śr. *daīssadi*. All authorities are silent about the Mh. equivalents for *dātum*, *dātavyam*, and *dattvā*. The corresponding Śr. words are *dādum*, *dādabam* and *daīa* (so Mk. ix, 126). RT. is silent about the Mh. passive, but Mk. vii, 182 gives *dijjāi*. The corresponding Śr. form is, by this verse *dīadi* (so Mk. ix, 126).

According to this verse the Śr. causal of the verb is *dābadi* or *dabābadi*, and other forms not stated. All other authorities are silent on the subject, whether in regard to Mh. or Śr.]

34. [The characteristic *aya* of] verbs of the tenth class and that of causals is not elided ; but sometimes its elision also is prescribed, as in *Rāhī halā cōradi Kaṇha-baṁsim*, *Kaṇhō harābēdi puṭam udāsē* [*Rādhā halā cōrayati Kṛṣṇa-vamśim*, *Kṛṣṇō hārayati puṭam udāsē*], see, dear, Rādhā steals Kṛṣṇa's flute, and (?) Kṛṣṇa, in indifference, loses its case.

[This verse is corrupt, and my emendation of the fourth line is doubtful. The meaning is, however plain. The examples are, of course, *harābēdi* (causal), in which the *ābē* substituted for the Sanskrit *aya* is not elided, and *cōradi* (for *cōrābēdi*, i.e. *cōrayati*, tenth class), in which it is elided. The meaning of the fourth line is, if the reading is correct, obscure. My translation is a guess. With *harābēdi*, compare *karāvēi* and *hasāvēi* of Vr. vii, 27.]

EXCEPTIONAL FORMS.

35. We now proceed to discuss exceptional forms. The forms *maha-kēra-* etc. indicate *madiya-* etc. The name *Śatrughna-* becomes *Sattuha-*, *Bhīṣma-* becomes *Bhiccu-*, and *tvarita-* becomes *taṭitti-*.

[Mk. ix, 108 does not mention *maha-kēra* etc. For *Śatrughna-* he gives *Sattuggha-*, which is quite regular, and would not scan here. For *Bhīṣma-* he gives *Bippa-*, to which RT.'s *Bhiccu-* should probably be corrected. He gives no equivalent for *tvarita-*, but in ix, 150 he gives *daṭitti* as the equivalent of *drāk*. Whether the *daṭitti* of the printed edition of Mk. is correct or not it is impossible to say. All my MSS. of Mk. differ about this word. But whatever form is right, the *taṭitti* of the text of RT., with its intervocalic *t*, can hardly be correct.]

36, 37. The name of Draupadi's brother, [*Dhr̥ṣṭadyumna*], becomes *Dhittajunṇa*. In this dialect *yāvat* etc. become *jetti* etc. The words *ganikā* etc. become *ajjukā* etc., *strī* becomes *itthī*, and the word *ēva* becomes *jjebba*, according to its association with the preceding word, [37] [for], if it is preceded by *anusvāra* it sometimes has the letter *j* [not *jj*], as in *pīam jebba piō bhaṇadi* [= *priyam ēva priyō bhaṇati*], the beloved speaks only lovingly. *Sahasatti* is considered as having the meaning of *saha*, but by some it is taught that the word is *sahasotti*.

[Verses 36 and 37 must be read together. *Dhr̥ṣṭadyumna* is not mentioned by Mk.

For *yāvat*, Mk. ix, 148 gives *jettikam*. He does not mention *ajjukā* as the equivalent of

ganikā, but see Pischel § 105, where the word is translated 'Herrin,' or 'Lady.' Here RT. translates it by 'Courtesan.' For *itthī* = *strī*, cf. Mk. ix, 148. The last line of verse 36, and the first line of verse 37 are corrupt. I have made emendations which are purely conjectural. The two lines must certainly be read together. As emended, I take the meaning to be that the word *ēva* usually becomes *jjebba* [or *jjēba*], but that after *anusvāra* it becomes *jebba* [or *jēba*]. In 36 the word *jjebba* is clear, but in 37, the MS. has *piām jjēba*, which I presume to be a copiest's mistake for *piām jebba*. In the first line of 37, I have emended *cavarga* to *ja-kāra*, which I admit is desperate, but I can make nothing out of the MS. reading. I take the *ēva* at the end of the first line of 37 as the Sanskrit word quoted by the author, and not as a particle meaning 'only.' According to Mk. ix, 153, 154, *ēva* usually becomes *jjēba*, but after *anusvāra* it becomes *jebba* or *jēba*.

Mk. does not mention *sahasatti* or *sahasotti*. Cf. Pischel § 96, where *sahasetti* is described as a false form for *sahasa tti*.]

38. The word *iva* becomes *bia* or *bba*, and *āścarya-* becomes *accharīa-*. In the case of a proper name there are no words ending in the suffix *kvip*. The interjection *haddhi*, indicating sorrow, is not used. Sometimes the word *halī*, or some such word, is employed to express happiness.

[In Mh., by ix, 6, *piva*, *miva*, or *viva* may be used for *iva*. For Śr., Mk. agrees with RT. By I, iii, 14, in Mh., for *āścarya-* we may have either *acchēra-* or *accharīa-*.

The suffix *kvip* (Pāṇini, VI, i, 67) is the suffix which disappears in the use of a verbal root unchanged as a noun, except when the root ends in a short vowel, in which case the suffix becomes *t*. An example of the use of the ordinary *kvip* suffix occurs in the case of the Sanskrit root *han-*, which is used as a noun without change in the word *brahma-han-*, one who has slain a Brāhmaṇa. An example of a root ending in a short vowel is *ji-*, from which, with the addition of *t* we get *Indra-jit-*, or, in Mahārāṣṭrī Prakrit, **Indaī(t)-*, *Indaī* (cf. Mk. iv, 13). In the printed edition of Mk. ix, 149, which corresponds to RT.'s present statement about *kvip* in Śr., there is no negative, so that it reads that this suffix *is* used with a proper name, but all my MSS. of Mk. here insert *na* before *nāmani*, thus saying the exact opposite, and agreeing with RT. As *Indrajit-* is itself a proper name, and as, as we have just seen, the *kvip*-suffix is certainly used in Mh., the object of stating the fact again for Śr., as in the printed text of Mk., is not clear. If the printed text were correct, and if, as it says, this suffix were used in Śaurasēnī, then, with this suffix, we should have to add *t* to the *ji-* in *Indra-jit-*, and the word in Śaurasēnī would ordinarily (see verse 5) be **Indaīd-* or **Indaīda-*, or some such word. But, if there is no *kvip*-suffix, then *t* would not be added to the original Sanskrit word, and Sanskrit **Indra-jī-*, would become Śr. *Indaī*, which is actually the form given by Mk. himself for Śr. in ix, 149. The long and short, of this rule is to prevent *t* becoming *d*, as laid down in verse 5 in such words as *Indrajit*, *śatrujit*, *viśvajit*, and so on.

By I, ix, 4 (cf. Mk. viii, 8) in Mh. *haddhi* is used as an interjection indicating sorrow.

The translation of the last line is doubtful. If the negative is carried on from the preceding line, then it means that *halī* is never employed to express happiness.

Here, on the second Branch, ends the first Posy, consisting of thirty-eight Flowers, of the Wishing-tree, in the Instruction of Prakrit.

II, ii. Prācyā.

1. Next I tell the details of the Prācyā Bhāṣā, which is explained as having Śaurasēnī for its basis.

The nominative singular of the word *bhavat*-, Your Honour, ends in *anusvāra* preceded by *a* (so that we have *bhabasī*), but in the nominative of the feminine of the same word, we necessarily have *ōd* (so that we get *bhōdī*).

[The construction of the last line is doubtful, but the general meaning is certain. Mk. makes the fem. *bhōdī*.]

2. The word *mūrka*- becomes *murakkha*-. The word *okkhamāṇō*, or occasionally *ōhumāṇō*, is used to indicate the future. In addressing a person of lower rank, the vocative of *a*-bases ends in *ā*. Skilled writers prefer *dhīdā* in the sense of *duhitṛ*-, a daughter.

[Mk. does not give *ōhumāṇō*. In the MS., however, the word is doubtful.

The word *dhīdā* is my correction of the *dhāṇḍā* of the MS. In the Bengali character, the syllable *धी* is easily mistaken for *ध*° (*sic*, as written).]

3. . . . and expressions from common talk are to be employed as irregularities. A sentence is against [the rules for] the order of words, and is, moreover marked by ambiguity in the derivation of words.

[The first line is corrupt, and in parts illegible. I do not attempt to translate it. The last line of the verse has a syllable missing, but probably means what I have given above. The ambiguity of derivation corresponds to the *chēkōkti* prescribed by Mk. in his introductory remarks to his chapter on the dialect.]

4. *Hī hī bhō* is uttered as a token of satisfaction, and *hī māṇahē* as a token of surprise. *Abida* spoken twice is used in the expression of sorrow.

Baṅkubha- is used in the sense of *vakra*-, crooked, and the intelligent must understand that *abahada*- is used in the sense of *upakṛta*-, a favour. The neuter pronoun *idam* becomes *inaṁ*.

According to the precepts of dramatic composition, this dialect is to be spoken by Vidūṣakas and the like.

[Mk. gives both *baknu*- and *baṅkubha*- as the equivalents of *vakra*-. He does not mention *abahada*- or *inaṁ*. By RT. II, i, 17, the Śaurasēnī equivalent of *idam* (neut.) is *idam* or *inaṁ*. Perhaps we should read *apakṛta*-, carried off, instead of *upakṛta*-, as the original of *abahada*-.

The last line is corrupt, but the general sense is clear.]

Āvantī and Bāhlikī.

5. The Bhāṣā of Āvantī is now taken in hand. It is the same as the Bāhlikī Bhāṣā, but is allotted to different characters. Its ascertained form arises from a mixture of Śaurasēnī and Prācyā.

[Mk. xi, 1 states that it is based on a mixture of Śaurasēnī and Mahārāṣṭrī. According to Mk. xi, 13, Bāhlikī is the same as Āvantī, except that *l* is substituted for *r*. RT. is silent on this point.

Mk. further adds that Bāhlikī is the speech of knaves (*dhūrta*-) and the like. It can hardly be looked upon as representing the language of the Bāhlikas, if these are the people of Balkh.]

6. As a rule, the dropping of intervocalic *t* and the elision of *d* are, in this dialect optional.

The word *ccēa* or *ccia* is used instead of *ēva* ; and also *sariccha-* is used instead of *sadr̥kṣa-*.

[By RT. II, i, 6, in Śr., intervocalic *t* usually becomes *d*, and, by II, i, 7, intervocalic *d* remains unchanged, whereas in Mh. both are elided. Prācyā in this follows Śr. Mk. is silent on this point here.

According to Mk. xi, 12, *ccēa* and *ccia* are equivalents of *iva* as well as of *ēva*. By RT. II, i, 36, the Śr. equivalent of *ēva* is *jjebba* or *jebba*. *Ccēa* and *ccia* are Mh. forms (RT. I, ix, 2). By RT. II, i, 9, *sariccha-* is forbidden for Śr.]

7. The suffix of the perfect participle active [-*tvā*] is -*tūṇa*. The characteristic termination of the future base is -*jja* or -*jjā* [for all persons of both numbers], and this may also come between the root and the regular personal terminations.

The substitute for the root *bhū-* is *hō-*, and of the root *dr̥s-* is *pekkha-*, while that for the causal of *dr̥s-* is *darisa-*.

[By II, i, 22, in Śr. the characteristic termination of the future base is -*hi-* or -*ssa-*. By II, i, 25, -*jja* or -*jjā* is not used in Śr. In Mh., by I, vii, 9, -*jja* and -*jjā* may be used for the future of monosyllabic verbs, and by I, vii, 20, the personal terminations may then be optionally added. Hence, in Āvantī, as in Mh., -*jja* or -*jjā* may be used for any person in either number of the future, or the personal terminations may optionally be added. Indeed, the wording of text implies that this -*jja* or -*jjā* is, in Āvantī, the only form allowed for the future.

By II, i, 25, in Śr., *bhū-* becomes *bhō-* or *hō-*.

In Śr., by RT. II, i, 23, *dr̥s-* becomes *pekkha-*, while, according to Mk. ix, 112, *paśyati* becomes *pecchadi*, not *pekkhadi*.]

8. The wise maintain that, in the passive, the root *śru-* becomes *subba-*, *ji-* becomes *jippa-*, *bhaṇ-* becomes *bhaṇṇa-*, *gam-* becomes *gamma-*, *kr̥-* becomes *kijja-*, and *jñā-* becomes *munijja-*.

[Regarding these passives, see the note to II, i, 31.]

9. The future forms *soccham* etc., which include the personal termination, of the roots *śru-* etc., are approved of also in this dialect. For full examples of these, reference can be made to [the chapter on] Mahārāṣṭrī.

[By I, vii, 7, in Mh., certain verbs form the first person singular of the future as follows :—*kr̥-*, *kāham* ; *dā-*, *dāham* ; *śru-*, *soccham* ; *vac-*, *boccham* ; *rud-*, *roccham* ; *prēkṣ-*, *peccham* ; and *muc-*, *moccham*. By II, i, 23, these are forbidden for Śr.]

10. According to the precepts of dramatic composition, this dialect is spoken by characters of medium rank, a town mayor, a doorkeeper, or a knave, and also by constables and merchants.

Māgadhi ; Ardhamāgadhi, and Dākṣiṇātya.

11. In the following verses MĀGADHĪ is taught. It is the language of carnivorous [demons], of religious mendicants, orthodox and heterodox, and of such like people. The wise derive it from the Mahārāṣṭrī and Śaurasēnī bhāṣās as its bases.

[Mk. xii, 1, says that it is the language of the three abovementioned characters, and also of servants (*cēḷa-*), quoting Kōhala as his authority. According to him the basis is Śaurasēnī alone.]

12. This Māgadhi is also the same as ARDHAMĀGADHĪ, but, as regards the latter, poets make this distinction,—that whereas the word for the Sanskrit *aham*, I, in Māgadhi may be *hagē*, in Ardhamāgadhi it is only *aham*.

[According to Mk. 38, Ardhamāgadhī is a Māgadhī which is not very different (*adūratvāt*) from Śaurasēnī. He adds that it is the speech of female demons (*rākṣasī*), merchants (*śrēṣṭhin-* ? can this word refer to Jaina merchants, the modern Sēṭhs ?), servants (*cēṭa-*), and (?)ascetics (*anukampya-*, but the reading is doubtful).

In verse 28, below, we are told that the Māgadhī forms for *aham* are *āham* (? *ahan*), *hakkē*, and *hagē*.]

13, 14. The dental *s* and the cerebral *ṣ* become only the palatal *ś*; but an original *ṣ* is sometimes retained, as in *ēṣē hagē a[y]jja bihūside kkhū [ēṣō 'ham adya vibhūṣitaḥ khalu]*, to-day, forsooth, here I am finely dressed.

But, in the word *adhanā-*, the vowel *i* is added in all three genders²¹³, as in (14) *hagē na ēṣē ahaṇi kkhū yāmi [āham na ēṣō adhanaḥ khalu yāmi]*, I, this indigent one, forsooth do not go.

The letter *r* always becomes *l*, as in *kaluṇē [karuṇaḥ]*, pathetic, and *bicālē [vicāraḥ]*, reflection.

The letter *j*²¹⁴ becomes *y* in this dialect, as in *yaśē [Śr. jasō, Skr. yaśaḥ]*, fame; *yāṇadi [Śr. jāṇadi, Skr. jānāti]*, he knows; *yāba [Śr. jāba, Skr. yāvat]*, up to; and *yaśśa [Śr. jassa, Skr. yasya]*, of whom.

[Mk. makes no exception allowing, in certain cases, the retention of *ṣ*. In 3 he makes the change of *r* to *l* optional. He does not mention the change of *j* to *y*; but see verses 18 and 19 below, where the question is dealt with at some length. As shown there, it is only a non-conjunct Śr. *j* which can thus become *y* in Māgadhī. The change of *bh* to *h* in *bihūside* and of *dh* to *h* in *ahaṇi* is due to Mh. influence. For Śr. see II, i, 7.]

15, 16, 17. The substitute for *kkha* is declared to be *śka*, as in *ṇalam eśca peśka; luśkēna laśkē bi ṇibāḍid' ēṣē [Śr. ṇaram attha pekkha; rukkhēna rakkhō bi ṇibāḍidō ēṣō; Skr. naram atra prēkṣasva; vrkṣēna rakṣō 'pi nipātita ēṣaḥ]*, see this man here; this demon also has been felled by a tree.

But this does not take place in the case of [the Śaurasēnī] *kkhu*, as in *mahantē puliṣe kkhū bhīmē [Śr. mahantō puruso (II, i, 3) kkhū bhīmō, Skr. mahān puruṣaḥ khalu bhīmaḥ]*, forsooth the great man is terrifying.

In the case of the [Sanskrit conjunct] *kṣa*, there is [thus] a reversal [of its members]. Thus, (16) *bilaśkaṇē sē bayaṇammi yaśkē [vilakṣaṇaḥ sa vacanē yakṣaḥ]*, that Yakṣa is peculiar in his speech.

The conjuncts *ṭṭa* and *ṭṭha* become severally *śta* and *śṭha*, as in *kadham ṇu bhaśtālaa niṣṭhulē 'si [Śr. kadham ṇu bhaṭṭāraa niṭṭhurō 'si, Skr. katham ṇu bhaṭṭāraka niṣṭhurō 'si]*, why, Sir, are you severe?

The [Śr.] word *tattha* [Skr. *tatra*], there, is said by the skilled to become *taśca*, [and similarly, we have] (17) *āṇaśca moścē padha-ṇāsa-ka[y]jjē; hāl'-uścidē [for -uścidam²¹⁵] yemmadha; śe kkhū ēṣē [Śr. aṇṇattha motthō padha-ṇāsa-kajjō; hāl'-utthidam jimmadha; so kkhū ēṣō; Skr. anyatra mustaḥ patha-ṇāsa-kāryaḥ; hālōtthitam jēmata; sa khalv ēṣaḥ]*, elsewhere the Cyperus Rotundus is [but a weed] whose business is to clog the footpaths; eat ye that which is sprung from the plough [i.e. cultivated]; here, forsooth, it is.

²¹³ This emendation is doubtful. If it is correct, the rule is awkwardly placed among the rules for consonantal changes. If we take *ahaṇi* in the example in the first line of the next verse, as the locative of *ahan-*, a day, then the *adhanē* in the present line is wrong.

²¹⁴ The expression *varyasya jasya* is due to Bengal pronunciation. In Bengal, both *j* and *y* are pronounced alike as *j*, and, in order to distinguish them, *j* is called *vargīya-jā*, or 'ja of the (palatal) class,' and *y* is called *antaḥstha-y(j)ā*, or 'the semivowel ja,' i.e. *yā*.

²¹⁵ The Māgadhī use of *uścidē* for *uścidam* is authorized by verse 30.

But sometimes this does not occur, as in *śamalēśu Aśśatthāmēṇa maṇṇuṃ daliam* (? *dalidam*) *Kulūṇṇam* [Skr. *samarēśu Aśvatthāmnā manyu* (for *manyuḥ*) *dalitam* (for *dalitaḥ*) *Kurūṇām*], in battles, the grief of the Kurus was destroyed by Aśvatthāman.

[The reference to Skr. *kṣa* in 15, 16, is necessary, although that conjunct usually becomes *kkha* in Śaurasēnī; for, in the latter dialect, *kṣa* sometimes becomes *ccha*. Here the author seems to imply that an original Skr. *kṣa*, even if it becomes *ccha* in Śr., still becomes *śka* in Māgadhī.

According to II, i, 14, agreeing with Mk. ix, 62, 63, the termination *mmi* does not, in Śaurasēnī, occur with *a*-bases. As Mg. is in this grammar based partly on Mh. and partly on Śr., the fact that we have *bayaṇammi*, and not *bayaṇē* (which would be the only possible form in Śaurasēnī), is presumably due to the influence of Mahārāṣṭrī.

Mk. agrees with RT. in saying that Śr. *ṭṭ* and *ṭṭh* > *śṭ* and *śṭh*, respectively. But according to Hc. iv, 290, Skr. *ṭṭ* and *ṣṭh* both > *śṭ*.

The equation Śr. *tth* > *śc*, as laid down in 16, 17 is doubtful. According to Mk. xii, 7, *tth* > *śṭh*, but the MS. of RT. is quite clear here. According to Hc. iv, 291, Skr. *sth*, *rth* (i.e., Śr. *tth*) > *st*. Vr. and KI. are silent on the point. We thus have three different authorities giving three mutually inconsistent rules. In II, iii, 18, the scribe gives *uattiā* (? *uatthiā*) for *upasthitā*.]

18, 19. For the [Sanskrit or Śaurasēnī] conjunct *cch*, *śc* is usually substituted, as in *gaścadi kkhu*; *ṇa paścimē dhamma-palaśśa hoyjja* [Śr. *gacchadi kkhu*; *ṇa pacchimē dhamma-parassa hoyja*; Skr. *gacchati khalu*; *ṇa paścimē dharma-parasya bhavēt*], forsooth he goes; let him not be behind him who is devoted to virtue.

The semivowel *y*, and only that semivowel, is prefixed to every [single] letter of the *ca*-class, and also in the case of conjuncts. (19) Thus, *maṃ yca ṇa śampuycchadi la[y]jjamāṇē ṇiūṇja-ma[y]jjhē ycaḍulē Muḷālī* [Skr. *mām ca ṇa śampreccati lajjamānō nikuṇja-madhyē caḍulō Murāriḥ*], and trembling Murāri, in the midst of the bower, being shy, does not ask me.

When the application of this rule is forbidden, it is to be treated as an irregularity, as in *mā mā Puḷālīm* (? *Mulālīm*) *ṇa paliśśaiśśam* [Skr. *mā mā Purāriṃ* (? *Murāriṃ*) *na pariṣva-jīṣyē*], nay, nay, I will not embrace Purāri [? Murāri].

[Note that the change of *cch* to *śc* is not stated to be compulsory. Hence, further down, we have *śampuycchadi*, not **śampuścadi*. Mk. xii, 7 gives a different rule. According to him, *cch* always becomes *śch*, not *śc*. According to Pischel, §§ 233, 301, Skr. *śc* and *cch* are both represented by *cch* in Śaurasēnī, which, as in RT., becomes *śc* in Māgadhī.

In the last line of verse 19, the *j* of *pariṣvajīṣyē* ought, by the above rule, to become *yj*, or, according to verse 14, to become *y*. But here it is exceptionally elided. Regarding the prefixing of *y* to palatals, see Pischel, § 217. The corresponding sūtra of Vr. (xi, 5) says that the letters of the *ca*-class are pronounced with clearness (*spaṣṭatā*). A comparison of this with RT. and with the similar rule in Mk., shows that the use of the letters *yc*, *ych*, (*j* > *y* by verse 14), *yjh*, is a conventional method of expressing a certain pronunciation. From Vr.'s language we must assume that in Mahārāṣṭrī the palatals were not pronounced 'clearly.' I think that this gives a clue to the meaning of his sūtra. In Marāṭhī, the modern representative of Mahārāṣṭrī, unless they are followed by *i* or *y*, tadbhava *c* is pronounced as *ts*, and tadbhava *j* as *dz*. Thus *cūl* is pronounced *tsūl*, and *jūg* is pronounced *dzūg*; but, with *i*, we have *cikhal*, and with *y*, *mājhyā*, in which the *c* and the *y* are pure palatals. There are also similar changes in other parts of western India, for which see my article in *JRAS.*, 1914, pp. 391 ff. (followed, with approval, by N. B. Divatia, in *JRAS.* Bo. Br. XXVI, 166).

It is noteworthy that, in western India, but not in Māgadhi, a Sanskrit *ts* became *cch* in Prakrit. This also shows that the two conjuncts were pronounced in an approximately similar way. Otherwise a dental conjunct could hardly have become palatalized without the influence of some adjoining palatal letter. Moreover the few Sanskrit words in which *ts* occurs seem, when introduced into Prakrit, to have partaken of the nature of tatsamas rather than that of tadbhavas. We see this clearly in the case of the word *tsaru-*, which is said to become *charū* in Prakrit. But that this is a tatsama form is shown by the co-existence of the true tadbhava form *tharū* (Pischel § 327). In Mg. *ts* becomes *śc*, of which the true palatal nature is self-evident, and the palatalization is accounted for by the presence of the special Mg. sibilant *ś*. For fuller discussion on this point, see my article in *JRAS.*, 1925, pp. 221 ff.

It will be observed that in Marāṭhī these original palatals have not the affricate sound when followed by *y*. So, in Kāshmīrī, *c* is usually sounded as *ts*, and *j* as *z*. When it is wished to indicate the palatal sound, a *y* is added, so that *cy* = a palatal *c*, and *jy* = a palatal *j*. Here the suffixed *y* is a purely conventional device to indicate a special sound. The Eastern Grammarians used a similar device, but with the *y* in front of, and not after, the main letter, in order to indicate that in Mg. these letters were sounded as pure palatals, and not as affricates.

According to verse 14, above, Śr. *j* > Mg. *y*, and RT. does not make it clear as to whether the *j* which according to that verse becomes *y*, is a non-conjunct *j*, or whether he includes under the rule such conjuncts as the Śr. *jj* and *jjh*. In other words he does not make it clear whether Śr. *jj* and *jjh* become in Mg. (according to that verse) *yy* and *yjh*, or whether (according to these verses 18-19) they become *yjj* and *yjjh*, respectively. According to Pischel § 280, partly supported by Vr. xi, 7 and Hc. iv, 292, Śr. *jj*, *jjh* > Mg. *yy*, *yjh*, respectively. While both RT. and Mk. are silent on this special point, they agree in the present rule (verses 18-19 and Mk. xii, 21) which lays down the general law that in Mg. *y* is prefixed to every palatal occlusive.

The practice of the RT. MS. is here pretty consistent. Śr. *jj*, *jjh* are as a rule in the Māgadhi sections written *jj*, *jjh*, respectively. Thus we have (ii, 13) *ajja*, (17) *kajjē*, (19) *lajjamāṇē*, (24) *majjiyā*, (19) *majjhē*, (iii, 8) *ḍajjhadi*. This in no way agrees with Pischel's rule, according to which we should have *ayya*, *kayyē*, etc. In one doubtful case (ii, 18) we have *hoya*, which may possibly be a scribal error for *hoyya*, equivalent to the Śr. *hojja*; but nothing can be based on this, for it can equally well be a scribal error for *hoyjja* (see below).

On the other hand, no *y* is written before any *jj* or *jjh* occurring in these words as quoted above. It is, however, a fact that the scribe of this MS. over and over again neglects to write this *y* before other palatals, where, according to the rule, its presence is equally necessary. The absence of the *y* in these words is therefore, probably a mere instance of his carelessness, and they could be emended without difficulty to *ayjja* (cf. II, iii, 14), *kayjjē*, *layjjamāṇē*, and so on. That this is not unreasonable, is shown by other examples not yet quoted. We have seen above *majjhē* in verse 19, but in iii, 11, the same scribe carefully writes *mayjjham*, the two words representing the Sanskrit *madhyē* and *madhyam*, respectively. So also in II, ii, 26, he wrote *ṇiyjūdi*, which is an evident and easily explained slip of the pen for *ṇiyjjadi*.

I have therefore come to the conclusion that the teaching of RT. and also of Mk. is that Śr. *jj*, *jjh* > Mg. *yjj*, *yjjh*, respectively, and that, according to them, they do not become *yy*, *yjh*, respectively, as taught by Pischel, and partly by Vararuci and Hēma-candra. It is only a single initial or intervocalic Śr. *j*, which, according to the rule in

verse 14, becomes a *y* in Māgadhī; and when the author says that *y* is prefixed to a palatal consonant when conjunct, he must mean "when it is not the second member of a conjunct," as in *ñiuñja*, and the second *j* in *la(y)jjamāṇē*. This explanation is borne out by the *śampucchadi*, of verse 19, and the *ñiayccha* of II, iii, 20. Here, *cch* is a conjunct, and a *y* is prefixed to the first *c*, but not to the second *ch*²¹⁶.]

20, 21. The termination *-tvā* of the indeclinable perfect participle becomes *dāṇi*, as in *paśīda ēṣē Gōbinda Lāhiṁ haśīdāṇi Kaṇhē* [*prasīda ēṣē Gōvinda Rādhāṁ hasitvā Kṛṣṇa* !] O Gōvinda, O Kṛṣṇa here [*ēṣē*], appease Rādhā with a smile. Sometimes the termination may become *i* or *ia*, as in *pali[y]cchidē sē hali gōbiāhiṁ*, (21) *paliycchidā ōhalia kkhutēṇa, antalē kuñjammi*²¹⁷ *kudūhalēṇa* [*parīkṣitaḥ sa hr̥tvā gōpikābhīḥ, parīkṣitā apahr̥tya khalu tēna, antarē kuñjē kutūhalēṇa*], he, having been captured by the herd-maidens, has been tested by them; and they, having carried him off, have, forsooth, been eagerly tested by him in the inner harbour.

Sometimes, in this dialect, the vowel before *kan* (i.e. the pleonastic suffix-*ka*) is lengthened, as in *eṇhi Yaṇaddaṇākē puliṇe kkhū yāmi* [*idānīṁ Janārdanakaḥ pulinē khalu yāmi*], forsooth, I, Janārdana, am now coming on the river bank.

[According to Pischel § 144, *eṇhiṁ* is not used in Mg., but the word occurs here.]

22. [The learned] permit *u* to be substituted for the prefixes *ava* and *apa* as well [as the *ō* prescribed for Mahārāṣṭrī], as in *khaṇē bi gōbī uśalādi pāsā* [Skr. *kṣaṇē 'pi gōpī apasarati pārśvāt*], at [another] moment, also, the herd-maiden slips away from [his] side.

The word *puliśa-* is irregularly employed in the sense of *pums-*, a male; and, similarly, *hiḍakka-* is used by the skilled with the meaning of *hṛdaya-*, the heart.

[In Mahārāṣṭrī, by I, v, 8 (=Mk. iv, 31), *ava* and *apa* become *ō*. Here they also (note the *ca* of the text) may become *u*. According to Mk. xii, 25, only *u*, and not *ō*, is used in Mg. His examples are *umaṇṇadi* (*avamanyatē*) and *uśaladi* (*apasarati*). Nevertheless, in xii, 37, he gives *ōśaladha*, not *uśaladha*, for *apasarata* (cf. Pischel § 471, where we also find *ōśaladha*).

In Mahārāṣṭrī, by I, i, 13 (=Mk. i, 28) *puruṣa-* becomes *purisa-*, but in Śaurāsēnī (II, i, 3) it remains *puruṣa-*. Hence the necessity for the rule. Mk. makes no reference to this.

The MS. has clearly *hiḍakka-*, while Vr. xi, 6 and Mk. xii, 14 both give *haḍakka-*. Two editions of Kramadīśvara printed in Calcutta both give *hṛḍakka-*. According to our author (II, iii, 5) *haḍakka-* is Śākārikī, not pure Māgadhī.]

23. The equivalent of *mitra-*, a friend, is *baamśa-* [i.e. *vayasya-*], and that of *ratna-*, a jewel, is *lidana-*. (?) *pibbaba-* is the equivalent of *piśācaka-*, a Piśāca. *Lidhā* is used for *gaṇanā*, calculation, and *bhuśkā* for *bubhukṣā*, hunger. The word *baḍubba-* is used in the meaning of *vaṭu-*, a religious student.

[Mk. xii, 11, has *vayasya*, instead of *mitra-*, as the original of *baamśa-*. *Lidana-* is clear in the MS., but Mk. (20) has *ladana-*, with a dental *n*. Regarding the doubtful emendation to *pibbaba-*, see the note to the text. Instead of *lidhā*, which is quite clear in the text, Mk. 17 has *gaṇṇā*.]

24. The word *gōmika-* is used by the intelligent for *gauravita-*, an honoured person, and *kōśiṇa-* for *kōṣṇa-*, lukewarm. *Kuycchimādī* is used for *kukṣimatī*, a pregnant woman, and *ma[y]jjiyā*, for *mātr-*, a mother.

[For *kōśiṇa-*, Mk. xii, 13 has *kōśaṇa-*. Regarding *gōmika-*, Professor S. K. Chatterji writes to me that it is probably the Bengali surname *gūi*, found among the Sadgōpas and Āgurīs, and is apparently the same word as *gōmin*, as in *Candra-gōmin*, etc. Regarding

²¹⁶ Note that verses 20–21, the scribe writes *palicchidē* and *paliycchidā* in two consecutive lines.

²¹⁷ This is Mh. See note to verse 16.

kōśiṇa-, he says, 'we have the Bengali expression *kusum kusum garam* = 'slightly warm.' *kusum* here may be for **kusun* < **kusana* = *kōśiṇa*. Final *n*, *m* and *ṇ* interchange in Bengali.' For *ku[y]cchimādī*, Mk. 20 has *kucchimaddikā ity ēkē*. For *ma[y]jjiyā*, Mk. 15, *macchikā*.]

25. They state that the equivalent of *ardrādra-*, wet all over, is *ollolla-*. Poets also use another word, (?) *olla-*.

Masculine *a*-bases have the two terminations *i* and *ē* for the nominative singular, as in *ṇa ēśi diśṭhi*, *ycchibiē ṇa ēśē* [*ṇa ēśa drṣṭah, sprṣṭō ṇa ēśah*], he has not been seen, he has not been touched.

[Regarding the doubtful emendation to *olla-*, see note to text.]

26. (?) In this dialect there is elision of the consonant in (?) the terminations *-alla*, *-ulla*, *-banta*, and *-ālu*²¹⁸, as in *kuḍaṅjaē* [for *kuḍaṅjallē*] *āluha*²¹⁹ *dīśaē śē* [*kuḍaṅgakē ārōha drṣyatē sah*], ascend into the harbour,—he is visible.

The termination *ha*, with lengthening of the [final vowel of the] base, may optionally be used for the genitive [singular], as in *pupphaṁ maē ṇiyjjadi Māhabāha* [*puṣpaṁ mayā nīyatē Mādhavasya*], Mādhava's flower is being brought by me.

[My reading, and consequently my interpretation, of the first lines of this verse are very doubtful. By I, v, 18 (= Mk. iv, 42) *ālu*, *illa*, *banta*, *ara*, *itta* and *batta* (some readings doubtful) are used for *mat*, the suffix called *matup* by grammarians. By I, v, 19, *alla*, *illa*, and *ha* (Mk. iv, 48, *ulla*, *illa*, *ha*) are used *svārthē*, and my emendations are based on the supposition that the present rule refers to these suffixes. In the example, *dīśaē*, if it is equivalent to *drṣyatē* is not a Śaurasēnī-Māgadhi form. The Śaurasēnī form of *drṣyatē* is *disadi*, and the Mg. form is consequently *dīśadi*, not *dīśaē*, which is Mahārāṣṭrī (cf. Mk. ix, 97). Similarly *Māhabāha* for Śr. *Mādhabāha* is a Mh. form. By II, ii, 11, such forms are admissible in Mg.

With the form *ṇiyjjadi* for *nīyatē*, cf. the Mh. *ṇijjaī* of Mk. vii, 181 (182 of printed edition).

27. The vowels *ē* and *ō* may optionally be used as the termination of the vocative case, as in *hē bhaṣṭakē*, *bhaṣṭaka*, or *bhaṣṭakō* [*bhaṭṭaka* !], Sir ! In reproach the termination *ā* is observed to be optional, as in *puliśā alē lē* [*puruṣa arē rē* !], shame ! you fellow ! In dismay and affliction, the termination is considered to be *hī*.

28. In addressing a person, the appropriate interjections are compound *alē* [*arē*] and *lē-lē*²²⁰ [*rē-rē*].

In the sense of the pronoun *aham*, I, we find *āham* [? *aham*], *hakkē*, and *hagē*.

The nominative plural of the pronoun of the second person is *tupphē* [? *tujjhē* or *tubbhē*] or *tumhē*.

The equivalents of the roots *sthā-* and *vrṣ-* are [*y*]cīṇṭa- and *bassa-* (sic).

[In the modern Māgadhi dialect of Bihārī, *rē* is the common interjection, whereas elsewhere in India, it indicates contempt. It is said that a man from Magadha often gets beaten in other parts of India, on account of his using *rē*, when he only means to be polite. The emendation of *lēṇē* to *lē-lē* is conjectural. The whole line is corrupt.

For *aham*, Mk. xii, 30 gives *hakkē*, *hakē*, *haggē*, *hagē*, or *hagā*. He does not give *āham*, nor does any other authority. But cf. verse 12, above, where it is stated that in Ardhamāgadhi *hagē* is not used, the only form being *aham*. We should therefore probably read *aham*, not *āham*, here.

Mk. 31 gives *tumham* and *tumhē* as the equivalent of *yuṣmān*, i.e. of the accusative, not the nominative, plural of *yuṣmad*.

²¹⁸ I conjecturally emend the unintelligible *challollabōdhālu* of the text to *allōla-bantālu*. It is a mere guess.

²¹⁹ Reading *āluha* for *āluba* of the MS.

²²⁰ So emended from the *lēṇē* of the MS.

Mk. 32 gives *ściṇṭa-*, not *[y]ciṇṭa-*, as the Mg. form corresponding to the Śaurasēnī *ciṭṭha-* (i.e. Skr. *sthā-*). RT. II, i, 27 also gives the Śr. *ciṭṭha-*. Mk. does not mention *vr̥ṣ-* in this connexion. Regarding the various Mg. substitutes for $\sqrt{\text{sthā-}}$, see my article in *JRAS.*, 1925, pp. 215 ff. Cf. also II, iii, 3, 19, 20.

29. The substitute of the root *bhū-*, become, in the future in this dialect is also *huba-*.

They tell us that the forms taken by *kṛtam*, done, *mṛtam*, dead, and *gatam*, gone, are in this dialect, severally, *kaḍam*, *maḍam*, and *gaḍam*, while according to others, they are also *kaam*, *muam*, and *gaam*.

[The future base of *bhū-* in Śaurasēnī is, according to RT. II, i, 26, *bhaba-*. So Mk. ix, 110. But according to Mk. xii, 33, the future base in Mg. is *bhabīa-* or *bhubīa-*, not *huba-* as here.

According to Mk. 35, the optional forms of *kṛtaḥ*, etc., are, severally, besides *kaḍē* etc., *kaḍē*, *maḍē*, and *gaḍē*.]

30. The substitute for the root *kṛnt-* (*kṛt-*), cut is *kappa-*.

The vowels *ī* and *ū* may not be shortened, and for *ā* alone may *a* be substituted.

The case-terminations [of substantives etc.] are sometimes interchanged, and also the vowel of a verbal termination lengthened, or occasionally there is another similar change.

[The Mh. substitute for *kṛntati* is *kaṭṭai* (Mk. vii, 78). Cf. *Lahndā kappṇā*, to cut.

I am not aware of any special rule for shortening vowels which is here contradicted. The general question is discussed in Pischel §§ 79 ff. The text here is quite legible, but is possibly corrupt. It may perhaps have originally referred to the rule given in I, vii, 16, permitting the forms *hasami*, *hasāmi*, and *hasēmi* for *hasāmi*, and *hasamō*, *hasāmō*, *hasēmō*, and *hasimō* for *hasāmaḥ*. Cf. Vr. vii, 30 ff. and Mk. vi, 7, but this is not what the text, as we have it, says.

With regard to the interchange of case-terminations, RT. is confirmed by Mk. xii, 36, which also permits case-terminations to be elided.

The lengthening of verbal terminations is also sanctioned by Mk. 37, where *ōśaladhā* (= *apasarata*) is given as an example. The concluding words of the verse, *kutra-cid ēvam anyat*, which I have translated by 'or occasionally another similar change' have a corresponding phrase,—*ēvam anyat*,—in the commentary to Mk. xii, 37. In both cases the words come at the end of the entire description of the Māgadhi dialect, and seem to mean that, besides the changes recorded above for Māgadhi, there are other similar ones. The practically identical language of the two authors suggests borrowing from some earlier writer (? *Laṅkêśvara*).]

31. According to one authority, the consideration of Paisācika should come even here, [for the benefit of one] who does not know the special rules in this matter ; but, in the present work, the special rules for the various Paisācika dialects are to be found in detail further on [in III, xv.]

[The various Paisācika dialects are described in Stabaka xv of Śākhā III of this work. It may be added that in III, xv, 12 the author briefly refers to a Māgadhi Paisācika, which, he says, originates in the country of the Māgadhas. He also (III, xv, 7 ff.) describes a Śaurasēna Paisācika, and it is curious that this in many points closely agrees with Māgadhi Prakrit. For instance, in it all sibilants become *ś*, *r* becomes *l*, and *kṣa* becomes *śka*.]

32. They call a poem, sweeter in its essence than even nectar, intermingled with words from the South, and also overlaid with Sanskrit and other languages, 'DĀKṢIṆĀTYA.'

[As explained in the footnote to the text, the verse is imperfect. Regarding Dākṣiṇātya, Mk., in his commentary to xii, 38, states that he has seen no example of it, and knows no rules concerning it. He then quotes Niruddha Bhaṭṭa as saying :—

*Dākṣiṇātya-padālambi saṁskṛtāṅgaṁ vijṛmbhitam
kāvyam pīyūṣa-niṣṣyaṇḍi dākṣiṇātyam itīritam.*

A nectar-dropping poem, which is manifested as having its body Sanskrit, but depending on words of the South, is called 'Dākṣiṇātya.'

It will be seen that RT. has simply given another version of the same verse.]

Here, in the Instruction in Prakrit, in the Wishing Tree, on the second Branch, ends the second Posy, consisting of thirty-two Flowers, entitled 'The Discrimination of [Prācyā, Āvantī, Bāhlikī], Māgadhi, Ardhamāgadhi, and Dākṣiṇātya'.²²¹

II, iii. Vibhāṣās.—Śākārikī.

1. After the preceding, the Vibhāṣās are described as nine in number.

Here ŚĀKĀRIKĪ is first taught. The Śākāra has been described as the brother-in-law of a king, haughty and overweening, ill-mannered and an exceeding fool.

[The nine kinds of Vibhāṣās are, as we shall see, (1) Śākārikī, (2) Cāṇḍālikā, (3) Śābarī, (4) Ābhīrikā, (5) Drāvidikā, (6) Autkalī, (7) Vānaukasī, (8) Māndūrikā, and (9) Ṭākkī. Of these Nos. 4—8 are only forms of Māgadhi, and, except Ābhīrikā (No. 4) are not described in detail. See verses 22ff.]

2, 3. The Śākārikī Vibhāṣā is the language employed by him, and is marked by heedlessness of the rules for suffixes indicating gender, by want of elegance, and the like. Its basis is found in Māgadhi.

In it the syllable *śca* is optionally substituted for *kṣa* in the words *duṣprékṣa* and *sadrkṣa*, (3) as in the verse *duppeśca*, [*y*]cāṇḍāla-śaliśca, [*y*]ciṇṭa [*duṣprékṣa*, *cāṇḍāla-sadrkṣa*, *tiṣṭha*], stand still, you ugly fellow like a Cāṇḍāla.

Instead of the termination *ṇṭa* [of [*y*]ciṇṭa], the syllable *ṇṭha*, or sometimes *śu*, may be substituted. Thus :—

*śiālaā [*y*]ciṇṭha ghalammi [*y*]cēḍā
alē tumam̐ bā [*y*]ciśu yāmi hakkē
[śyūlaka! (see verse 5) tiṣṭha gṛhē cēṭa!*

arē tvam̐ vā tiṣṭha, yāmi aham] You wretched fellow, you servant, stay in the house ; or do you stay (here), I am going.

[According to Mk. xiii, 3, some people employ *yciśa-* for the Mg. *ściṇṭa-*. In xii, 32 Mk. gives the Mg. form as *ściṇṭa-*, but according to RT. II, ii, 28, it is [*y*]ciṇṭa-.]

4. The conjunct *tṭha* [of Śaurasēnī] remains unchanged, and does not become [*śca*] as in Māgadhi [II, ii, 16], as in :—

[*y*]ciṇṭhāmi atthāṇagade kkhū hakkē

[*tiṣṭhāmi āsthāna-gataḥ*²²² *khalv aham*], I, forsooth, am arrived at the place of assembly, and remain there. Sometimes also it becomes *ṇṭha*, as in *yaṇṭha* [Śr.

²²¹ According to the numbering of the verses, Prācyā, Āvantī, and Bāhlikī belong to this Posy, but they are not mentioned in the above colophon. They properly belong to the preceding Posy, as they are all varieties of Śaurasēnī.

²²² Or (?) *arthānāgataḥ* or *asthāna-gataḥ*. By ii, 29, we should expect *-gaḍē*.

jaṭṭha, Skr. *yatra*], where, *taṇṭha* [Śr. *taṭṭha*, Skr. *tatra*], there, and as in :—

baam śilammi, [?] kkhu 'śi taṇṭha dāba

[*vayam śirasi, khalu asi tatra tāvat*], I am at the top, while you, forsooth
are there.

[According to Mk. xii, 7, Śr. *tth* becomes *śth*, not *śc*, in Mg. The example [*y*]cīṇṭhāmi, etc. closely agrees with the corresponding example in Mk. xiii, 4. Regarding the example *baam* etc., see the note to the text.]

5, 6. The suffix *ka* [*svārthē*] is in frequent use in this dialect. The word *ba* is used in the meaning of *iva*, and *haḍakka-* in the sense of *hrdaya-*, the heart. *Śyāla-*, a brother-in-law, becomes *śiāla-*. Declensional and conjugational suffixes are irregularly elided or added, and genders are interchanged. Thus (6) :—

Bibbhīsaṇē bhiścadi taśca hakkam

Indāiṇaṃ yō ṇa a Śakka lēi

ēśē ghalē ettha haṇē biśāmi

[*Vibhīṣaṇaḥ bhikṣatē tatra mām*

Indrajitam (for *Indrajit*) *yō* (for *yam*) *na ca Śakra* (for *Śakraḥ*) *lāti*.

ēṣaḥ (for *ētasmin*) *grhē atra ahaṁ viśāmi*], there Vibhiṣaṇa asks for me, whom neither Indrajit nor Indra takes [captive]. Here I enter this house.

On the other hand these [cases etc.] are to be described as [optionally] remaining unchanged.

[For *haḍakka-*, cf. II, ii, 22, where the pure Māgadhī form is given as *hiḍakka-*.

The quotation in verse 6, being confessedly full of blunders, its correction is most uncertain. The form *taśca*, for *tatra*, runs against verse 4, and *lēi* should be *lēdi*. *Taśca* is a Mg. form, see II, ii, 16.]

7. Persons of verbs and cases of nouns etc. are also interchanged at random. Of this a detailed account can be stated by the intelligent ²²³. The learned also teach that sometimes declensional suffixes are elided, and that the termination *ē* may optionally be employed for the nominative plural feminine of a pronoun.

[The nominative plural feminine properly ends in *ō*, as in *tāō* for *tāh*, they.]

S. Diphthongs are often resolved into their components, as in *śailiṇī* [for *svairiṇī*], a wanton woman. Also, in this dialect, the vowel long [by position] before a conjunct consonant may be [scanned as] short. Thus [Mr̥ch. I, 228] :—

kāmēna da[y]jjhadi kkhu mē hadakkē tabaśśī

aṅgāla-lāśi-paḍidē bia māṁśa-khaṇḍē.

[kāmēna dahyatē khalu mē hr̥dayam tapasvī

angāra-rāśi-patitam iva māṃsa-khaṇḍam.], forsooth my tortured heart is burning with love, like a bit of meat fallen on a heap of [burning] coals.

[The metre of this extract is Vasantatilakā :—

— — — — —

In the quotation, the *i* of *ḍajjḥadi* is short, although before *kkhu*, and the second *a* of *ḥaḍakkē* is short, although before *kk*. In Stenzler's and Godabole's editions, the text is different, and these irregular scansiones do not occur.]

9. The language of the Śākāra is as a rule vulgar, meaningless, in wrong order, incongruous, with mutilated terminations, with barbarous similes, and tautological. In this dialect even a number of blunders in a word are promoted to (being looked upon as) an elegance.

223 Reading *sūribhir* for *puribhir*.

II, iii. Cāṇḍālikā.

10. The Vibhāṣā known as CĀṆḌĀLIKĀ will now be described as it has been taught. Correctly speaking it is based on a union of Śaurasēnī and Māgadhī.

[So Mārkaṇḍēya, xiv, 1.]

11. It is taught that in this dialect, in the case of feminine nouns, the termination of the nominative plural and of the accusative singular is *ē*. Thus :—

yē itthikē tattha [y]cilaṁ basanti
mayjjhaṁ pi tāṇaṁ Halīṇā lamantiṁ
tē Lāhikē peśka kuḍaṅgaṁmi.

[*yāḥ striyaḥ tatra ciraṁ vasanti ;*
madhyam apī tāsāṁ Hariṇā ramantiṁ

tām Rādhikāṁ prēkṣasva kuḍaṅgakē.] (As for) the women who live there for a long time, among them also watch that Rādhā sporting with Hari in the harbour.

[Mk. xiv, 4 has this change only in the nominative plural of feminine pronouns.

Here we have it for the nominative plural (*yē itthikē*) and for the accusative singular (*tē Lāhikē*) of feminine nouns as well as pronouns. Note that *basanti* is a Śr. form.]

12. The termination of the genitive singular is *śśa* [and not optionally *āha*, as allowed for Māgadhī, by II, ii, 26], as in *puliśaśśa atthē* [*puruṣasya arthē*]. The conjunct *ṭṭ* is not changed [to *śt*, as required by II, ii, 16 for Māgadhī], as in *rama haṭṭa oṭṭa*.

The nominative singular of *a*-bases also, in this dialect, should end in *u*, as in *peśka*, *uatthie* [*y]candu ṇahaṅgaṇaṁmi* [*prēkṣasva, upasthitaś candrō nabhō-ṇgaṇē*], behold, the moon has arrived in the firmament.

[According to Mk. 7, not only does *ṭṭ* not become *śt*, but also *ṭṭh* does not become *śṭh*. I am unable to suggest the Sanskrit for *rama* (or *bama*) *haṭṭa oṭṭa*. One might be tempted to emend it to *rama haṭṭi aṭṭi*, amuse yourself in fair and market, were it not that, in this dialect the locative singular does not end in *i* (verse 13). According to Mk. 2, Bhagīratha-varḍhamāna says that the nominative singular of *a*-bases ends in *ō*. Mk. is silent about any *u*-termination.]

13. In this dialect, the locative singular ends in *mmi*, as in *peśka gharaṁmi Kaṇhaṁ* [*prēkṣasva grhē Kṛṣṇam*], see Kṛṣṇa in the house. Sometimes it ends in *ē*, as in *peśka baṇē bi ēdaṁ* [*prēkṣasva vanē 'py ētam*], see him also in the forest. Village expressions are to be irregularly employed in this dialect, and in it, the skilled use *ia* [for *tvā*], the termination of the perfect participle active.

14. The vocative, when used respectfully, always ends in *ō*, as in *bhaṣṭakō ! tuṁ Mahuā-ṇibēsi* [*bhaṭṭaka ! tvam Madhukā- (? Mathurā-) nivēsi*], Sir, do you dwell in Madhukā [*? Mathurā*]. But, when not used respectfully, it ends in *ā*, as in *kaha ettha, [y]cēdā, āṇēsi mē ayjja bi ṇa kkhū bēḍhaṁ* [*katham atra, cēta, āṇayasi mē adyāpi ṇa khalu vēṣṭam*], why, you fellow, do you not bring to me to-day also the executioner's noose ?

15. For the interjection *arē*, *urū* is used. For *tvadīya-*, thy, and *madīya-*, my, we have *tuha-kēlia-*, etc. [i.e. and *maha-kēlia-*]. Again, for *ātmīya-*, own, we have *appāṇaa-kēlia-*. The letter *t*, when intervocalic, [does not become *d*, as in Śaurasēnī and Māgadhī, but] is elided, leaving its vowel behind [as in Mahārāṣṭrī].

II, iii. Śābarī, Ābhirikā, Drāviḍikā, Autkalī, Vānaukasi, and Māndurikā.

16. Next, we proceed to describe ŚĀBARĪ, which the before-mentioned Māgadhī alone produces. It is employed in the language of charcoal-burners, hunters, and those who make their living by boats and by woodcutting.

[According to Mārkaṇḍēya xv, 1, 2, this dialect is based on Cāṇḍālī, but sometimes goes back to the original Māgadhī and Śaurasēnī which form the basis of that dialect.]

17. In [the Māgadhī root] *peśka-* [for *pekkha-* = *préks-*], there is elision of the *kh* [of *pekkha-*], and the letter *c* is considered to be its substitute, as in *śāmī maham peścadi aṅgam-aṅgam* [*svāmī mām préksatē aṅgam-aṅgam*], My Lord looks at me limb by limb. But this change does not take place in other [Māgadhī] words [containing *śk*]. In these [the compound still] ends in *k*, as in *maha daśkiṇē śē* [*mattō dakṣiṇaḥ saḥ*], he is cleverer than I.

Two words, *aham* and *hagā*, are used with the meaning of *aham*, I.

[I explain *maha* (genitive) as equivalent to *mattaḥ*, being authorized by II, ii, 30.]

18. The termination *him* may optionally be used in the locative singular, [the preceding vowel] being short, as in *śā iściā* [*y*] *ciṇṭhadi pāsahim* [*? pāsahim*] *mē*; *uattiā* [*? uatthiā*]²²⁴ *kuñjahī*, (?) *Ṇandaiitta*; *ā* (?) *peśca mālī kila hōi Lāhī* [*sā strīkā tiṣṭhati pārśvē mama*: (?) *upasthitā kuñjē*; *Nanda-putra*! *tāvat prékṣasva mālī kila bhavati Rādhā*], that woman, arrived in the harbour, stands close to me; O Nanda-putra, just see! the (?) gardener is indeed Rādhā.

19. Sometimes, in this dialect, instead of this [termination *him* of the locative] we have *i*, as in *śayc[c]am halā mē ghali ṇatthi śūmī* [*satyaṁ, halā, mama gṛhē nāsti svāmī*], of a truth, dear, my lord is not in the house. With the sense of 'in', 'contained in', the ablative may also be used [instead of the locative], as in *tumam ghalādō śahi* [*y*] *ciṇṭha dāba* [*tvaṁ gṛhāt* (for *gṛhē*), *sakhi, tiṣṭha tāvat*], do you, dear, stay in the house.

[In the second example, and also in the first example of the next verse, the word [*y*] *ciṇṭha* is clear in the MS. By II, ii, 28, the Māgadhī form is [*y*] *ciṇṭa* (so Mk. xii, 32). But, by II, iii, 3, in Śākārikī, we may have [*y*] *ciṇṭha*, and Śābarī apparently follows that Vibhāṣā in this respect.]

20. The termination of the nominative may (?) optionally be elided, as in [*y*] *ciṇṭhadi laśka* [for *laśkē*] *śēlē* [*tiṣṭhati rakṣaḥ śailē*], a demon stands on the mountain. The termination of the vocative is always *a*, but when respect is intended it is *ā*, as in *alē tumam bamhaṇāā niayeccha* [*arē tvaṁ, Brāhmaṇa, paśya* (**nicakṣa*)], O, Sir Brāhmaṇa, look!

In this dialect, the words used in poetry are usually *dēśyas*.

21. For 'ēhi', come!, *ēhi* or *ēhahi* is employed.

Moreover, the breach of the rules as to the order of two words [in a compound] is here required as compulsory.

Other peculiarities are to be gathered from the traditional forms used by poets.

[In the second and third lines of this verse, the statement refers to a wrong order of the component words of a compound word (cf. the case of Prācyā II, ii, 3). Mk. viii, 36, mentions this in regard to Mahārāṣṭrī (cf. Pischel § 603)].

22. What is nothing but the Māgadhī Bhāṣā, is divided up [into different so-called varieties] according to the characters employing it, named, respectively, ĀBHĪRIKĀ, DRĀVIDIKĀ, AUTKALĪ, VĀNAUKASĪ, and MĀNDURIKĀ [i.e., the language of the Abhīras, of Dravida, of Utkala (Orissa), of Foresters, and of Ostlers.]

23. Some authorities give a different account of the peculiarities of ĀBHĪRIKĀ, and these I here proceed to tell. The dialect is, in fact, based on Śābarī, but the letters *ś* and *ṣ* are represented only by a dental *s*.

²²⁴ According to II, ii, 17, we should expect *uāściā*.

24. In the word *Kīcaka* [the name of Virāṭa's general, who was slain by Bhīmasēna for insulting Draupadī], it sometimes happens that the [final] *ka* becomes *ō*, and that the *ca* in the middle of the word is elided. Thus,

ēhi lē Kīaa ! Kīāā ! mān
peśca 'tti Bhīmēṇa hao kkhu Kīō.

[*ēhi* (verse 21) *rē Kīcaka ! Kīcaka ! mān*

prēkṣasva' iti Bhīmēna hataḥ khalu Kīcakaḥ], *Kīcaka* was slain by Bhīma [disguised as Draupadī], who cried 'Come, *Kīcaka ! Kīcaka !*, look at me.'

25. The elision of the initial *a* of *araṇya-*, a forest, is not permitted, [although prescribed for Prakrit generally by I, i, 6 : Mk. I, 6].

Sometimes *l* is to be substituted for *d* [Pischel § 244] and *r*.

The nominative singular of *a*-bases always ends in *ō* [and not in *ē* or *i*, as in Māgadhi, see II, ii, 25].

The word *bhaṭṭārakah*, a worshipful person, in this dialect, is said to become *bhaṭṭō*.

26. The vocative [singular] of *a*-bases generally ends in *ā*.

The words *yathā*, as, and *tathā*, so, in this dialect become *jidha* and *tidha*.

The rest must be ascertained by poets from customary usage, and is not here described at length.

[As Ābhīrikā is a form of Māgadhi, we should expect *yidha*, and not *jidha*, but the MS. is here quite clear.]

[N.B.—Mk. XV, 10, gives a quite different account of Ābhīrī. He says that it is the same as Śābarī, except that it is not very corrupt (*nāty-apabhraṃśa*), and that its indeclinable Perfect Participle (*ktvā*) ends in *ua* or *ia*, as in *paḍhua* or *paḍhia* for *paṭhitvā*.]

II, iii. Ṭākkī.

27. I now, forsooth, mention the ṬĀKKĪ Vibhāṣā, which is to be spoken by gamblers and other knaves. Another kind [of Ṭākkī] is infected by Drāviḍa, but it has no special characteristics [differentiating it from ordinary Ṭākkī.]

[Mārkaṇḍeya (xvi, 1) adds that it is also employed by merchants of low position. He says (xvi, 2) that an author called Hariścandra maintains that Ṭākkī is an Apabhraṃśa, and not a Vibhāṣā, although it is employed in stage plays. For, Hariścandra argues, Apabhraṃśa is employed by authoritative writers in dramatic works. See verse 31, below.]

28. It is based on a mixture of Sanskrit and Śaurasēnī, and in it the vowel *u* is irregularly added at the end of a word.

The instrumental singular may also end in *ē* [as well as in *ēṇa*], as in *mām laguḍē haṇēi* [*mām laguḍēna hanti*], he strikes me with a cudgel.

The dative-ablative plural ends in *ham* or *hum*.

29. The same two terminations [*ham* and *hum*] are also used optionally for the genitive plural; and, in the case of *kim* and other pronouns, when the termination *ham* is employed, the vowel of the base is lengthened. Thus, in that case we have the following [optional] words:—*kāham* [*kēṣām*], of whom?; *tāham* [*tēṣām*], of them; *jāham* [*yēṣām*], of whom; and *ēdāham* [*ētēṣām*], of these.

[The last four words are to be inferred as optional. Mk. xvi, 7 says this specially. We can also have *kāṇam*, *tāṇam*, *jāṇam*, *ēdāṇam*. Mk. adds *imāham* (*ēṣām*), of these. Of this last, *imāṇam* would be the alternative form.]

30. They have told us that the word *tuhum* is used in the meaning of *tvam*, thou ; *hamu*, in the meaning of *aham*, I ; and *maham*, in the meaning of *mama*, of me.

Jidham is used in the meaning of *yathā*, as ; and *tidham* in the meaning of *tathā*, so.

The rest is to be ascertained from the traditional usage of poets.

[Mk. xvi, 8-10, differs in regard to the pronouns. He gives *tuṅga* for *tvam* ; *ammā*, *humi*, or *mama*, for *aham* ; and *mahum* for *mama*. Regarding *mahum*, see note to text.]

31. Although Śakāraka (*sic*), Audra, Draviḍa (*sic*) and the others partake of the nature of Apabhraṁśa ; if they are employed in stage plays and similar works, they are not to be considered as such by reason of their Apabhraṁśa-like nature, [but are to be looked upon as Vibhāṣās.]

[See the remark of Hariścandra quoted above in the note to verse 27. Our author and Mārkaṇḍēya agree that Apabhraṁśa cannot be employed in dramatic works. Hariścandra, however, is of the contrary opinion.]

Here, in the Instruction in Prakrit, in the Wishing Tree, [on the second Branch,] ends the third Posy, consisting of thirty-one Flowers.

Here, in the Wishing Tree, composed by Rāma-Tarkavāgīśa Bhaṭṭācārya, has been told the second Branch, consisting of three Posies.

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- II. Sanskrit-Prakrit.
- III. Prakrit-Sanskrit.

As all the words given in these indexes occur in the second *Śākhā*, this fact is not indicated in the references. The *Śākhā* contains three *Stabakas* or clusters, and each *Stabaka* contains a varying number of *Kusumas*, or flowers, i.e. verses. The number of each *Stabaka* is indicated in Roman, and the number of each *Kusuma* in Arabic numerals. Thus the entry iii, 6 to the Prakrit-Sanskrit article *a*, indicates that the word will be found in the sixth *Kusuma* of the third *Stabaka*. The references are to the translation, and not necessarily to the text. The following contractions are employed :—

Ābh.	=	Ābhīrikā.	Prā.	=	Prācyā.
Amg.	=	Ardhamāgadhī.	Śāb.	=	Śābarī.
Āv.	=	Āvantī.	Śāk.	=	Śākārikī.
Cāṇ.	=	Cāṇḍālikā.	Skr.	=	Sanskrit.
Mg.	=	Māgadhī.	Śr.	=	Śaurasēnī.
Mh.	=	Mahārāṣṭrī.	Ṭāk.	=	Ṭākkī.

I. SUBJECT INDEX.

CONJUGATION. *Ātmanē-pada* not used in Śr., i, 22.

Present Tense. Terminations special to Śr. Sg. 3, *di*; Pl. 1, *mha*; 2, *dha*; 3, *anti*, rest as in Mh., i, 22.

Imperative. Śr. terminations, Sg. 2, *su* (or, with some verbs *hi*); 3, *du*. Rest as in Mh., i, 32.

Future. In Śr., the characteristic is *hi* or *ssa*, but *hā* is not used in the first person singular, nor are the forms in *am* (as in Mh. *gaccham*) used for the first person singular or plural, i, 22, 23. The *am* forms are, however used in Āv., ii, 9. The Mh. future with *jja* or *jjā* is not used in Śr. (i, 25), but is used in Āv. (ii, 7).

Indeclinable Perfect Participle (*-tva*, *-ya*). Termination in Śr. *ia*, i, 13; in Āv. *tūṇa*, ii, 7; in Mg. *dāṇi*, i, or *ia*, ii, 20; in Cāṇ., *ia*, iii, 13.

Passive. In Śr. formed by adding *īa*, i, 23.

Irregularities. In Śāk. conjugational suffixes elided or added, iii, 5; persons interchanged, iii, 7. In Mg. final vowels may be lengthened, ii, 30.

DECLENSION. Nouns. Nom. Sing. In Śr. of *a*-bases ends in *ō*, except *dubbāsā*, i, 14; in Mg. ends in *i* or *ē*, ii, 25; in Cāṇ., in *u*, iii, 12; in Ābh., in *ō*, iii, 25; in Śāb., termination optionally omitted, iii, 20.

Acc. Sing. In Śr. acc. sing. of *mātr*- optionally *māduram*, i, 15. In Cāṇ., acc. sing. fem. ends in *ē*, iii, 11.

Instr. Sing. In Śr., the instr., abl., gen., and loc. sing. of fem. nouns ends only in *ē*, i, 15. In Ṭāk., instr. sing. of *a*-bases ends in *ē* or *ēṇa*, iii, 28.

Abl. Sing. In Śr., abl. sing. ends in *dō*, and also, with *a*-bases, in *ā*, i, 14.

Gen. Sing. In Mg., the termination is optionally *ha* preceded by a long vowel, ii, 26. In Cāṇ., it is only *śśa*, iii, 12.

Loc. Sing. In Śr., loc. sing. of *a*-bases ends in *ē*, of *i-u*-bases in *mmi*, i, 14. In Cāṇ., it always ends in *mmi*, iii, 13. In Śāb. it may end in *him* or *i*, iii, 18, 19. Also, in Śāb., the abl. may in certain cases be used with a loc. sense, iii, 19.

Voc. Sing. In Prā., non-honorific voc. of *a*-bases ends in *ā*, ii, 2. In Mg., voc. may end in *a*, *ē*, or *ō*, ii, 27. In Cāṇ., non-hon. voc. ends in *ā*, and hon-voc. in *ō*, iii, 14. In Śāb., non-hon. in *a*, hon. in *ā*, iii, 20. In Ābh., voc. of *a*-bases ends in *ā*, iii, 26.

Nom. Plur. In Śr., the Mh. termination *bō* (*vō*) is not used with *i-u*-bases, i, 14. In Cāṇ., the nom. plur. fem. ends in *ē*, iii, 11.

Acc. Plur. Neut. In Śr. ends in *ṇi*, i, 15.

Abl. Plur., and (optionally) Gen. Plur. in Ṭāk. ends in *ham* or *hum*, iii, 28, 29.

Pronouns. 1st Person. Nom. Sing. Amg. *aham*, ii, 12; Mg. *āham* (? *ahan*), ii, 28, *hakkē*, ii, 28, or *hagē*, ii, 13, 14, 28; Śāk. *hakkē*, iii, 3, 4, *hagē*, iii, 6; Śāb., *ahan* or *hagā*, iii, 17; Ṭāk. *hamu*, iii, 30.

Acc. Sing. Mg. *man*, ii, 19; Śāk. *hakkam*, iii, 6; Śāb., *mahan*, iii, 17; Ābh., *man*, iii, 24; Ṭāk. *man*, iii, 28.

Instr. Sing. Mg. *maē*, ii, 26.

Abl. Sing. Śāb. *maha*, iii, 17.

Gen. Sing. Śāk. (iii, 18), Cāṇ. (iii, 14), Śāb. (iii, 18, 19) *mē*; Ṭāk. *mahan*, iii, 30. Śr. *maha-kēra*-(i, 35) and Cāṇ. *maha-kēlia*-(iii, 15.) = *madīya*,

Nom. Plur. Śāk. *baam*, iii, 4.

Gen. Plur. Śr. *amhāṇa*, *amha*, or (?) *amhāham*, i, 21.

Second Person. Nom. Sing. Śr. *tumam*, i, 18; Śāk. *tumam*, iii, 3; Cāṇ. *tum*, iii, 14; Śāb., *tumam*, iii, 19, 20; Ṭāk. *tuhum*, iii, 30.

Acc. Sing. Śr. *tumam*, i, 18.

Instr. Sing. Śr. *taē*, i, 18.

Abl. Sing. Śr. *tumādō*, i, 18.

Gen. Sing. Śr. *tē*, *dē*, *tuha*, *tumha*, *tujjha*, i, 19. Cāṇ. *tuha-kēlia-* = *tvadīya-*, iii, 15.

For the corresponding Śr. form, see i, 35.

Loc. Sing. Śr. *taē*, i, 18.

Nom. Plur. Śr. *tumhē*, i, 18 ; Mg. *tumhē* or (?) *tupphē*, ii, 28.

Ace. Plur. Śr. *tumhē*, i, 18.

Instr. Plur. Śr. *tumhēhim*, *tujjēhim*, *tumbhēhim*, *tubbhēhim*, i, 18.

Abl. Plur. Śr. *tumhē-hintō*, i, 19.

Other Pronouns (*kim*, *yad*, *tad*, etc.), Śr., i, 15, 16, 17 ; Śāk., iii, 7 ; Ṭāk., iii, 29.

Irregularities of Declension, Vocabulary, and Idiom, Cāṇ., iii, 13 ; Śāb., iii, 20. Wrong use of Cases, Mg., ii, 30 ; Śāk., iii, 5, 7. Irregular compounds, Śāb., iii, 21.

Miscellaneous. Vowel lengthening before *ka svārthē*, Mg. ii, 21. In Śāk., *ka svārthē* is common, iii, 5. In Śr. proper names do not take the *kvip*-suffix, i, 33.

INTER-RELATIONSHIP OF THE DIALECTS.

Ābhīrikā based on Śābarī, iii, 23.

Ardhamāgadhī nearly the same as Māgadhī, ii, 12.

Āvantī, a mixture of Śaurasēnī and Prāeyā, ii, 5.

Autkalī, the same as Māgadhī, iii, 22.

Bāhlikī, the same as Āvantī, ii, 5.

Cāṇḍālikā, based on the union of Śaurasēnī and Māgadhī, iii, 10.

Dākṣiṇātya, Māgadhī mixed with Sanskrit and with southern words, ii, 32.

Drāviḍikā, the same as Māgadhī, iii, 22.

Māgadhī, has Mahārāṣṭrī and Śaurasēnī for its bases, ii, 11.

Prāeyā, based on Śaurasēnī, ii, 1.

Śābarī, based on Māgadhī, iii, 6.

Śākārikī, based on Māgadhī, iii, 2.

Śaurasēnī, the account of this language is based on that of Mahārāṣṭrī, i, 1.

Ṭākkī, a mixture of Sanskrit and Śaurasēnī, iii, 28.

Vānaukasī, the same as Māgadhī, iii, 22.

PHONETICS. In Śāk. a short vowel does not necessarily become long by position, iii, 8.

In Ābh., there is no aphesis of *a* in *aranya-*, iii, 25.

In Mg., *ava* > *u* or *ō*, ii, 22.

In Ṭāk., *u* is often suffixed, iii, 28.

In Śr. doubling of consonants in *sēvādi* is prohibited, except in *daiva-*, i, 11.

In Mg., (?) consonant elided in *-alla-*, *-ulla-*, etc., ii, 26.

In Mg., Śr. *kkh* and Skr. *kṣ* > *śk*, ii, 15.

In Mg., Skr. or Śr. *cch* > *śc*, ii, 18.

In Mg., *j* > *y*, ii, 14.

In Mg., *tt* and *tth* > *śt*, *śth*, ii, 16.

In Cāṇ., *tt* is not changed, iii, 12.

In Śr., intervocalic *t* > *d*, i, 5.

In Cāṇ., intervocalic *t* is elided, iii, 15.

In Mg., Śr. *tth* generally > *śc*, ii, 16. This includes Śr. *tth* sprung from Skr. *tr*, ii, 16, 17. Sometimes Skr.-Śr. *tth* remains unchanged, ii, 17.

In Śāk., Śr. *tth* does not become *śc*, iii, 4.

In Śāk., Skr. *tr* (Śr. *tth*) > *tth* or *ṇth*, iii, 4.

In Śr., intervocalic *th* > *dh*, i, 5.

In Ābh., *d* sometimes > *l*, iii, 25.

In Śr., intervocalic *d* not elided, i, 6.

- In Śr., intervocalic *dh* not changed, i, 7.
 In Śr., intervocalic *p* generally > *b*, i, 6.
 In Śr., intervocalic *bh* not changed, i, 7.
 In Mg., *y* prefixed to palatal occlusives, ii, 18, 19.
 In Mg., *r* > *l*, ii, 14. So Ābh. iii, 25.
 In Mg., *s* and *ṣ* generally > *ś*, ii, 12, 13.
 In Ābh., *ś* and *ṣ* > *s*, iii, 23.
 In Śr., change of *ṣm*, *kṣm*, *sm* to *mh* is optional, i, 11.

II. SANSKRIT-PRAKRIT.

- aṅgam, aṅgaṁ (Śāb.), iii, 17.
 aṅgāra-, aṅgāra- (Śr.), i, 1 ; aṅgāla- (Śāk.), iii, 8.
 atra, eśca (Mg.), ii, 15 ; ettha (Śāk.), iii, 6, (Cāṇ.), iii, 14.
 adya, a[y]jja (Mg.), ii, 13 ; ayjja (Cāṇ.), iii, 14.
 adhanaḥ, ahaṇi (?), ii, 14.
 antarē, antalē (Mg.), ii, 21.
 anyatra, āṇaśca (Mg.), ii, 17.
 api, pi (Cāṇ.), iii, 11 ; bi (Mg.), ii, 15, 22, (Cāṇ.), iii, 13, 14.
 apūrva-, aburua- (Śr.), i, 6.
 abhimanyuḥ, abhimaṇṇū (Śr.), i, 9.
 arē, alē (Mg.), ii, 28, (Śāk.), iii, 3, (Śāb.), iii, 20 ; urū (Cāṇ.), iii, 15 ; arē rē, alē lē (Mg.), ii, 27.
 arthē, atthē (Cāṇ.), iii, 12.
 ardrārdrā-, ollolla- (Mg.), ii, 25 ; olla- (?) (Mg.), ii, 25.
 aśvatthāmnā, aśśatthāmēṇa (Mg.), ii, 17.
 √ as-, √ accha- (Śr.), i, 27 ; asi, aśi (Mg.), ii, 16 ; 'śi (Śāk.), iii, 4 ; nāsti, ṇatthi (Śāb.), iii, 19.
 aham, ahaṁ (Amg.), ii, 12 ; (Śāb.), iii, 17 ; āhaṁ (? ahaṁ) (Mg.), ii, 28 ; hakkē (Mg.), ii, 28 ; (Śāk.), iii, 3, 4 ; haḡā (Śāb.), iii, 17 ; haḡē (Mg.), ii, 13, 14, 28 ; (Śāk.), iii, 6 ; hamu (Ṭāk.), iii, 30.
 mām, hakaṁ (Śāk.), iii, 6 ; maṁ (Mg.), ii, 19 ; (Ābh.), iii, 24 ; (Ṭāk.), iii, 28 ; maham (Śāb.), iii, 17.
 mayā, maē (Mg.), ii, 26.
 mattaḥ, maha (Śāb.), iii, 17.
 mē, mama, mē (Śāk.), iii, 8 ; (Cāṇ.), iii, 14 ; (Śāb.), iii, 18, 19 ; maham (Ṭāk.), iii, 30.
 vayam, baṁ (Śāk.), iii, 4.
 asmākam, ambhāṇa, amha, (?) ambhāṁ (Śr.), i, 21.
 ātmīya-, appāṇau-kēliā (Cāṇ.), iii, 15.
 āścarya-, accharīa- (Śr.), i, 38.
 āsthāna-gataḥ, atthāṇagatē (Śāk.), iii, 4.
 i- ; ēhi, ēhāḥi (Śāb.), iii, 21 ; ēēhi (Śāb.), iii, 21 ; (Ābh.), iii, 24.
 iti, 'iti (Ābh.), iii, 24.
 idam, iṇam (Prā), ii, 4.
 idānīm, idāṇīm or idāṇi (Śr.), i, 13 ; eṇhi (Mg.), ii, 21.
 indrajit, indaī (Śr.), i, 38 ; indrajitam, indāṇam (Śāk.), iii, 6.
 iva, ba (Śāk.), iii, 5 ; biā (Śāk.), iii, 8 ; bba or biā (Śr.), i, 38.

iha, idha (Śr.), i, 16.

√ iks- ; parīkṣitaḥ, pali[y]cchidē (Mg.), ii, 20 ; parīkṣitāḥ, paliycchidā (Mg.), ii, 21.

prêkṣatē, peṣcadi (Śāb.), iii, 17 ; prêkṣasva, peṣka (Mg.), ii, 15 ; (Cāṇ.), iii, 11,

12, 13 (bis.) ; peṣca (Śāb.), iii, 18 ; (Ābh.), iii, 24 ;

(drakṣyati) pekkhissadi (Śr.), i, 23. See √ drś-.

idrṣa-, idisa (Śr.), i, 2, 3.

udāsē, udāsē (Śr.), i, 34.

udūkhala-, udūhala- (Śr.), i, 2.

upari, ubari (Śr.), i, 3.

ētaḍ ; ēṣaḥ, ēśi (Mg.), ii, 25 ; ēśē (Mg.), ii, 15, 17, 20, 25 ; ēṣē (Mg.), ii, 13, 14.

ētam, ēdam (Cāṇ.), iii, 13.

ētasmin, ēśē (Śāk., but incorrect), iii, 6.

ētēṣām, ēdāṇām (Ṭāk.), iii, 29 ; ēdāham (Ṭāk.), iii, 29.

ēva, ccia or ccēa (Āv.), ii, 6 ; jebba or jjebba (Śr.), i, 37.

√ kath-, √ kadha- (Śr.), i, 30.

katham, kadham (Mg.), ii, 16 ; kaha (Cāṇ.), iii, 14.

kabandha-, kabandha- (Śr.), i, 6.

karuṇaḥ, kaluṇē (Mg.), ii, 14.

karēṇu-, karēṇū (Śr.), i, 12.

kāma- ; kāmēna, kāmēṇā (Śāk.), iii, 8.

kālāyasa-, kālāasa- (Śr.), i, 21.

kimśuka-, kēsua- (Śr.), i, 2.

kim ; kēṣām, kāṇām or kāham (Ṭāk.), iii, 29.

kirāta-, kirāda- (Śr.), i, 8.

kila, kila (Śāb.), iii, 18.

kīcakaḥ, kīō (Ābh.), iii, 24 ; kīcaka !, kīaa or kīaā (Ābh.), iii, 24.

kīdṛsa-, kīdisa- (Śr.), i, 2, 3.

kuṣṣimatī, ku[y]cchīmādī (Mg.), ii, 24.

kuñja- ; kuñjē, kuñjammi (Mg. and Mh.), ii, 21 ; kuñjahī (Śāb.), iii, 18.

kuḍaṅga- ; kuḍaṅgakē, kuḍaṅgaammi (Cāṇ.), iii, 11 ; kuḍaṅgaē (Mg.), ii, 26.

kutūhala- ; kutūhalēna, kudūhalēṇa (Mg.), ii, 21.

kuru-, kurūṇām, kulūṇam (Mg.), ii, 17.

kūṣmāṇḍikā, kumahaṇḍiū (Śr.), i, 10.

√ kr- ; karōti, karēdi (Śr.), i, 26.

kṛtam, kaḍam or kaam (Mg.), ii, 29 ; upakṛta-, abahadu- (Prā.), ii, 4.

kāryaḥ, ka[y]jjē (Mg.), ii, 17.

kartavyam, kādabham (Śr.), i, 26.

kartum, kādurū (Śr.), i, 26.

kṛtvā, kaḍua (Śr.), i, 26.

kriyatē, kiyyadi (Āv.), ii, 8.

√ kṛt-, √ kappa- (Mg.), ii, 30.

kṛṣṇa-, kaṇha- (Śr.), i, 34 ; kṛṣṇaḥ, kaṇhō (Śr.), i, 34 ; kṛṣṇam, kaṇham (Cāṇ.), iii, 13 ;

kṛṣṇa !, kaṇhē (Mg.), ii, 20.

kōṣṇa-, kōṣiṇa- (Mg.), ii, 24.

kṣaṇa-, khaṇa- (Śr.), i, 10 ; kṣaṇē, khaṇē (Mg.), ii, 22.

kṣīra-, khīra- (Śr.), i, 9.

√ kṣud-, √ khunda- (Śr.), i, 30.

√ khan- ; khanati, khaṇadi (Śr.), i, 31.

khaṇḍam, khaṇḍē (Mg.), iii, 8.

- khalu, *kkhu* (Mg.), ii, 13, 14, 15, 17, 18, 21 (bis); (Śāk.), iii, 4 (bis), 8; (Cāṇ.), iii, 14; (Ābh.), iii, 24.
- gaṇanā, *lidhā* (Mg.), ii, 23.
- gaṇikā, *ajjukā* (Śr.), i, 36.
- √ gam-; gacchati, *gaścadi* (Mg.), ii, 18; gatam, *gaam* or *gaḍam* (Mg.), ii, 29; gatvā, *gaḍua* (Śr.), i, 26; gamyatē, *gammadi* (Āv.), ii, 8.
- gardabha-, *gaddabha-* (Śr.), i, 9.
- garvitā, *gabbhiṇī* (Śr.), i, 5.
- grha-; grhē, *gharammi* (Cāṇ.), iii, 13; *ghalammi* (Śāk.), iii, 3; *ghali* (Śāb.), iii, 19; *ghalē* (Śāk.), iii, 6; grhāt, *ghalādō* (Śāb.), iii, 19 (for *grhē*).
- gōpikā; gōpikābbhiḥ, *gōbiākhim* (Mg.), ii, 20.
- gōpī, *gōbī* (Mg.), ii, 22.
- gōvinda, *gōbinda* (Mg.), ii, 20.
- gaurava-, *gōraba-* (Śr.), i, 4.
- gauravita-, *gōmika-* (Mg.), ii, 24.
- √ grah-, √ *geṇha-* (Śr.), i, 28; grhītam, *gahidam* (Śr.), i, 28; grahītavyam, *gahidabam* (Śr.), i, 28; grhyatē, *gejjadi* (? *gejjhadi*) or *gheppadi* (Śr.), i, 28.
- √ ghūrṇ-, √ *ghumma-* (Śr.), i, 27.
- √ ghrā-, √ *jīṅgha-* (Śr.), i, 29.
- ca, *a* (Śāk.), iii, 6; *yca* (Mg.), ii, 19.
- caṭulaḥ, *ycaḍulē* (Mg.), ii, 19.
- caturthī, *cadutthī* (Śr.), i, 1.
- caturdaśa-, *caduddasa-* or *caduddaha-* (Śr.), i, 7.
- candrikā, *candīā* (Śr.), i, 6.
- candraḥ, [*y*]candū (Cāṇ.), iii, 12.
- cāṇḍāla- [*y*]cāṇḍāla- (Śāk.), iii, 3.
- ciram, [*y*]cilam (Cāṇ.), iii, 11.
- cihna-, *ciṇha-* (Śr.), i, 10.
- √ cur-; cōrayati, *cōradi* (Śr.), i, 34.
- cēta !, [*y*]cēḍā (Śāk.), iii, 3; (Cāṇ.), iii, 14.
- janārdanakah, *yaṇaddaṇākē* (Mg.), ii, 21.
- ji-, √ *jīṇa-* (Śr.), i, 30; jīyatē, *jippadi* (Āv.), ii, 8.
- √ jim-, jēmata, *yemmadha* (Mg.), ii, 17.
- √ jñā-, jānāti, *yānadi* (Mg.), ii, 14; jñāyatē, *muṇijjadi*, ii, 8.
- tatra, *taṇṭha* (Śāk.), iii, 4 (bis); *tattha* (Cāṇ.), iii, 11; *taśca* (Mg.), ii, 17; (Śāk.), iii, 6 (but cf. iii, 2).
- tathā, *tidha* (Ābh.), iii, 26; *tidham* (Tāk.), iii, 30.
- tad, saḥ, *śē* (Mg.), ii, 16, 17, 20, 26; (Śāb.), iii, 17; sā, *śā* (Śāb.), iii, 18; tām, *tē* (Cāṇ.), iii, 11; tēna, *tēṇa* (Mg.), ii, 21; tēsām, *tāṇam* or *tāham* (Tāk.), iii, 29; tāsām, *tāṇam* (Cāṇ.), iii, 11.
- tapasvī, *tabaśśī* (Śāk.), iii, 8.
- tādrśa-, *tādīsa-* (Śr.), i, 3.
- tāvat, *ā* (Śāb.), iii, 18; *dāba* (Śāk.), iii, 4; (Śāb.), iii, 19.
- tuṇḍa-, *tuṇḍa-* or *tonḍa-* (Śr.), i, 2.
- tvadiya-, *tuka-kēlia-* (Cāṇ.), iii, 15.
- tvam, *tum* (Cāṇ.), iii, 14; *tumam* (Śr.), i, 18; (Śāk.), iii, 3; (Śāb.), iii, 19, 20; *tuhum* (Tāk.), iii, 30; tvām, *tumam* (Śr.), i, 18; tvayā and tvayi, *taē* (Śr.), i, 18; tvattō, *tumādō* (Śr.), i, 18; tava, *tē*, *dē*, *tuka*, *tumha*, *tujjha* (Śr.), i, 19; yūyam, *tupphē* (?)

- (Mg.), ii, 28; *tumhē* (Śr.), i, 18; (Mg.), ii, 28; *yusmān*, *tumhē* (Śr.), i, 18; *yusmābhīh*, *tumhēhīm*, *tujjēhīm*, *tumbhēhīm*, *tubbhēhīm* (Śr.), i, 18; *yusmat*, *tumhē-hintō* (Śr.), i, 19.
- tvarita-, *tatitti* (?) (Śr.), i, 35.
- dakṣiṇaḥ, *daśkiṇē* (Śāb.), iii, 17.
- ✓ dal-; dalitam, *daliām* (? *dalidam*) (Mg.), ii, 17.
- daśa-, *dasa-* (Śr.), i, 7.
- ✓ dah; dahya-, *ḍajjha-* (Śr.), i, 8; dahyatē, *da[y]jjhadi* (Śāk.), iii, 8.
- ✓ dā-; dadāti, *dēdi* (Śr.), i, 33; dāsyati, *daṣṣadi* (Śr.), i, 33; dattvā, *daṣa* (Śr.), i, 33; dātavyam, *dādabbam* (Śr.), i, 33; dātum, *dādum* (Śr.), i, 33; diyatē, *diadi* (Śr.), i, 33; dāpayati, *dabābadi* or *dābadi* (Śr.), i, 33.
- duṣprêkṣa, *duppeśca* (Śāk.), iii, 3.
- ✓ duh-, duhyatē, *duhiadi* (Śr.), i, 31.
- duhitā, *dhidā* (Prā.), ii, 2.
- drś-; paśyati, *pekkhadi* (Āv.), ii, 7; paśya, *ṇiayeccha* (Śāb.), iii, 20; drakṣyati, *pekkhissadi* (Śr.), i, 23; drṣṭaḥ, *diṣṭhi* (Mg.), ii, 25; drṣyatē, *diśa ē* (Mg. < Mh.), ii, 26; darśayati, *darisadi* (Āv.), ii, 7. Cf. prêkṣ-, s.v. ✓ ikṣ-.
- dēvara-, *dēbara-* (Śr.), i, 4.
- daiva-, *debba-* (Śr.), i, 4, 11.
- dōlā, *dōlā* (Śr.), i, 8.
- dharma-, *dhamma* (Mg.), ii, 18.
- dhṛṣṭadyumna-, *dhittajumna-* (Śr.), i, 36.
- na, *ṇa* (Mg.), ii, 14, 18, 19 (bis), 25 (bis); (Śāk.), iii, 6; (Cāṇ.), iii, 14.
- nandaputra !, *nandantta* (Śāb.), iii, 18.
- nabhō'ṅgaṇē, *ṇahaṅgaṇammi* (Cāṇ.), iii, 12.
- naram, *ṇalam* (Mg.), ii, 15.
- nāśa-, *ṇāśa-* (Mg.), ii, 17.
- nikuñja-, *ṇiukñja-* (Mg.), ii, 19.
- (nirvēdē), *abida* (Prā.), ii, 4.
- nivēśi, *ṇibēśi* (Cāṇ.), iii, 14.
- niṣṭhuraḥ, *niṣṭhulē* (Mg.), ii, 16.
- ✓ nī-; ānayasi, *āṇēśi* (Cāṇ.), iii, 14; nīyatē, *ṇiyyjjadi* (Mg.), ii, 26.
- nu, *ṇu* (Mg.), ii, 16.
- ✓ pat-; patitam, *padidē* (Śāk.), iii, 8; nipātitaḥ, *ṇibādīdē* (Mg.), ii, 15.
- patha-, *padha-* (Mg.), ii, 17.
- para-; parasya, *palaśśa* (Mg.), ii, 18.
- paścima-; paścimē, *paścimē* (Mg.), ii, 18.
- pārśva-; pārśvē, *pāśahim* (? *pāśahim*) (Śāb.), iii, 18; pārśvāt, *pāśā* (Mg.), ii, 22.
- piṇḍa-, *piṇḍa-* (Śr.), i, 2.
- piśācaka-, (?) *pibbaba-* (Mg.), ii, 23.
- puṁs-, *puliśa-* (Mg.), ii, 22. Cf. puruṣa-.
- puṭam, *puḍam* (Śr.), i, 34.
- purâri-; purârim, *pulālim* (Mg.), ii, 19.
- puruṣa-, *puruṣa-* (Śr.), i, 3; puruṣa !, *puliśā* (Mg.), ii, 27; puruṣaḥ, *puliśē* (Mg.), ii, 15; puruṣasya, *puliśaśśa* (Cāṇ.), iii, 12. Cf. puṁs-.
- pulina; pulinē, *puliṇē* (Mg.), ii, 21.
- puṣpa; puṣpam, *puppham* (Mg.), ii, 26.
- prṭhivī, *puhaī* (Śr.), i, 5.
- pauruṣa-, *pōruṣa-* (Śr.), i, 4.
- prakōṣṭha-, *paotṭha-* (Śr.), i, 4.

- √ prach-, √ puccha- (Śr.), i, 27 ; samprachati, *śampuyicchadi* (Mg.), ii, 19.
 prathama-, *padhuma-* (Śr.), i, 5.
 priya- ; priyaḥ, *piō* (Śr.), i, 37 ; priyam, *piaṁ* (Śr.), i, 37.
 badara-, *badara-* (Śr.), i, 1.
 bāṣpa-, *bāha-* or *bappha-* (Śr.), i, 10.
 bubhuksā, *bhuṣkā* (Mg.), ii, 23.
 bṛhaspatiḥ, *bihapphadī* (Śr.), i, 12.
 brāhmaṇa ! *bamhaṇaū* (Śāb.), iii, 20.
 √ brū-, √ bucca- (Śr.), i, 27. Cf. √ vac-.
 bhattaka !, *bhaṣṭaka*, *bhaṣṭakē*, or *bhaṣṭakō* (Mg.), ii, 27.
 bhattāraḥ, *bhattō* (Ābh.), iii, 25 ; bhattāraḥ !, *bhaṣṭālaa* (Mg.), ii, 16 ; *bhaṣṭakō* (Cāṇ.), iii, 14.
 √ bhaṇ- ; bhaṇati, *bhaṇadi* (Śr.), i, 37 ; bhaṇyatē, *bhaṇṇadi* (Āv.), ii, 8.
 bharata-, *bharadha-* (Śr.), i, 5.
 bhavān, *bhabam* (Prā.), ii, 1 ; bhavatī, *bhōdī* (Prā.), ii, 1.
 (bhaviṣyati), *okkhamāṇō* or *ōhumāṇō* (Prā.), ii, 2.
 √ bhā-, √ bhūa- (Śr.), i, 30.
 bhāgadhēyam, *bhāadhēō* (Śr.), i, 13.
 bhājana-, *bhūaṇa-* (Śr.), i, 12.
 √ bhikṣ- ; bhikṣatē, *bhiṣcadi* (Śāk.), iii, 6.
 bhindipāla-, *bhindibāla-* or *bhiṇḍibāla-* (Śr.), i, 10.
 √ bhī- ; bibhēti, *bhīadi* (Śr.), i, 32.
 bhīmaḥ, *bhīmē* (Mg.), ii, 15 ; bhīmēna, *bhīmēṇa*, (Ābh.), iii, 24.
 bhīṣma-, *bhiṣcu-* (? *bippa-*) (Śr.), i, 35.
 √ bhū-, √ bhō- or √ hō- (Śr.), i, 25, 26 ; √ hō- (Āv.), ii, 7 ; bhavati, *hōi* (Śāb.), iii, 18 ;
 bhaviṣyati, *hubiṣṣadi* (Mg.), ii, 29 ; bhavēt, *hoyjja* (Mg.), ii, 18.
 √ bhūṣ- ; vibhūṣitaḥ, *bihūṣidē* (Mg.), ii, 13.
 maṁsa-, *maṁśa-* (Śāk.), iii, 8.
 mādiya-, *maha-kēra-* (Śr.), i, 35 ; *maha-kēlia-* (Cāṇ.), iii, 15.
 madhya- ; madhyam, *mayjjham* (Cāṇ.), iii, 11 ; madhyē, *ma[y]jjhē* (Mg.), ii, 19.
 madhukā, *mahuā* (Cāṇ.), iii, 14.
 manyuḥ, *maṇṇum* (Mg.), ii, 17.
 √ masj-, √ majja- (Śr.), i, 28 ; √ budda- (Śr.), i, 28.
 mahān, *mahantē* (Mg.), ii, 15.
 mā ; mā mā, *mā mā* (Mg.), ii, 19.
 mātr- ; mātā, *ma(y)jjīyā* (Mg.), ii, 24.
 mādhaba- ; mādhabasya, *māhabāha* (Mg.), ii, 26.
 mālī, *mālī* (Śāb.), iii, 18.
 mukuṭa-, *muuḍa-* (Śr.), i, 3.
 murāriḥ, *mulālī* (Mg.), ii, 19.
 mustaḥ, *moścē* (Mg.), ii, 17.
 mūrkhā-, *murakkha-* (Prā.), ii, 2.
 √ mr- ; mṛtam, *maḍam* or *muam* (Mg.), ii, 29.
 √ mṛj-, √ pusa- (Śr.), i, 29.
 √ mlai-, √ milāa- (Śr.), i, 30.
 yakṣaḥ, *yaśkē* (Mg.), ii, 16.
 yatra, *yaṇṭha* (Śāk.), iii, 4.
 yathā, *jadha* or *jadhū* (Śr.), i, 2 ; *jidha* (Ābh.), iii, 26 ; *jidham* (Tāk.), iii, 30.
 yad ; yam, *yō* (incorrect for *yaṁ*) (Śāk.), iii, 6 ; yasya, *yaśśa* (Mg.), ii, 14 ; yāḥ, *yē*
 (Cāṇ.), iii, 11 ; yēṣāṁ, *jāham* or *jāṇam* (Tāk.), iii, 29.
 yaśaḥ, *yaśē* (Mg.), ii, 14.

- yaṣṭih, *jaṭṭhi* (Śr.), i, 8.
 √ yā-; yāmi, *yāmi* (Mg.), ii, 14, 21 ; (Śāk.), iii, 3.
 yādṛṣa-, *jādīsa-* (Śr.), i, 3.
 yāvat, *jetti* (Śr.), i, 36 ; *yāba* (Mg.), ii, 14.
 yudhiṣṭhira-, *juhiṭṭhira-* (Śr.), i, 3.
 rakṣaḥ, *laśkē* (Mg.), ii, 15 ; *laśka* (Śāb.), iii, 20.
 ratna-, *lidana-* (Mg.), ii, 23.
 √ ram-; rama, *rama* (?) (Cāṇ.), iii, 12 ; ramantīm, *lamantīm* (Cāṇ.), iii, 11 ; ramyatē, *ramiadi* (Śr.), i, 31.
 rādhā, *rāhī* (Śr.), i, 34 ; *lāhī* (Śāb.), iii, 18 ; rādhām, *lāhim* (Mg.), ii, 20 ; rādhikām, *lāhikē* (Cāṇ.), iii, 11.
 rāśi-, *lāśi-* (Śāk.), iii, 8.
 √ ruc-; rōcatē, *rōcadi* (Śr.), i, 32.
 √ ruh ; ārōha, *āluha* (Mg.), ii, 26.
 rē, *lē* (Ābh.), iii, 24 ; rē rē, *lē lē* (Mg.), ii, 28.
 laguḍa-; laguḍēna, *laguḍē* (Ṭāk.), iii, 28.
 √ lajj-; lajjamānaḥ, *la[y]jjamāṇē* (Mg.), ii, 19.
 √ lā-; lāti, *lēi* (?) (*lēdi*) (Śāk.), iii, 6.
 lāṅgala-, *laṅgala-* (Śr.), i, 8.
 √ lih ; lihyatē, *lihīadi* (Śr.), i, 31.
 √ lū-; √ luṇa- (Śr.), i, 30.
 lōhala-, *lōhala-* (Śr.), i, 8.
 vaṁśī ; vaṁśīm, *baṁsim* (Śr.), i, 34.
 vakra-, *baṅkubha-* (Prā.), ii, 4.
 √ vac-, √ bucca- (Śr.), i, 27. Cf. √ brū-.
 vacana-; vacanē, *bayaṇammi* (Mg. < Mh.), ii, 16.
 vaṭu-, *baḍubba-* (Mg.), ii, 23.
 vana-; vanē, *baṇē* (Cāṇ.), iii, 13.
 vayasya- (mitra-), *baamśa-* (Mg.), ii, 23.
 √ vas-; vasanti, *basanti* (Cāṇ. and Śr.), iii, 11.
 √ vah-; uhyatē, *bahīadi* (Śr.), i, 31.
 vā, *bā* (Śāk.), iii, 3.
 vicāraḥ, *bicālē* (Mg.), ii, 14.
 vibhīṣaṇaḥ, *bibhīṣaṇē* (Śāk.), iii, 16.
 vilakṣaṇaḥ, *bilaśkaṇē* (Mg.), ii, 16.
 √ viś-; viśāmi, *biśāmi* (Śāk.), iii, 6.
 vṛkṣa-, *rukṣha-* (Śr.), i, 4 ; vṛkṣēṇa, *luśkēṇa* (Mg.), ii, 15.
 √ vṛṣ-, √ bassa- (sic) (Mg.), ii, 28.
 vēṣṭam, *bēḍham* (Cāṇ.), iii, 14.
 vētasa-, *bēdasa-* (Śr.), i, 1.
 vēdanā, *bēdaṇā* (Śr.), i, 4.
 √ vraj-, √ bacca- (Śr.), i, 29.
 √ śak-; śaknōti, *sakkadi* or *sakkuṇadi* (Śr.), i, 32.
 śakraḥ, *śakka* (for *śakkē*) (Śāk.), iii, 6.
 śatrughna-, *sattuha-* (Śr.), i, 35.
 śāvaka-, *sāvaa-* (Śr.), i, 8.
 śiphā, *sihā* (Śr.), i, 7.
 śiraḥ ; śirasi, *śilammi* (Śāk.), iii, 4.
 √ śi-; śētē, *suadi* (Śr.), i, 32.

- śikara-, *śāra-* (Śr.), i, 6.
 śaila-; śailē, *śēlē* (Śāb.), iii, 20.
 śyāla-, *śiāla-* (Śāk.), iii, 5 ; śyālaka ! *śiālaā* (Śāk.), iii, 3.
 √ śru-; śrṇōti, *suṇadi* (Śr.), i, 30 ; śrūyatē, *subbadi* (Āv.), ii, 8.
 sakhi !, *śahi* (Śāb.), iii, 19.
 satyam, *śayc[c]am* (Śāb.), iii, 19.
 √ sad-; prasīda !, *paśīda* (Mg.), ii, 20.
 sadṛkṣa-, *sarikkha-* (Śr.), i, 9 ; *sariccha-* (Āv.), ii, 36 ; sadṛkṣa !, *śaliśca* (Śāk.), iii, 3.
 samara-; samarēṣu, *śamalēśu* (Mg.), ii, 17.
 saṁmardana-, *saṁmaddaṇa-* (Śr.), i, 9.
 saha, *sahasatti* or *sahasotti* (Śr.), i, 37.
 √ sr-; apasarati, *uśalādi* (Mg.), ii, 22.
 √ srj-; srjati, *ghasadi* (Śr.), i, 33.
 √ stu-; stauti, *thunadi* (Śr.), i, 31.
 strī, *itthī* (Śr.), i, 36 ; strikā, *iściā* (Śāb.), iii, 18 ; strikāḥ, *itthikē* (Cāṇ.), iii, 11.
 √ sthā-, √ ciṭṭha-, (Śr.), i, 27 ; √ thakka- (Śr.), i, 27 ; √ [y]ciṇṭa- (Mg.), ii, 28 ;
 (Śāk.), iii, 3 ; √ [y]ciṇṭha- (Śāk.), iii, 3 ; √ [y]ciśa- (Śāk.), iii, 3.
 tiṣṭhāmi, *[y]ciṇṭhāmi* (Śāk.), iii, 4 ; tiṣṭhati, *[y]ciṇṭadi* (Śāb.), iii, 18 ; *[y]ciṇṭhadi*
 (Śāb.), iii, 20 ; uttiṣṭhati, *utthadi* (Śr.), i, 27.
 tiṣṭha !, *[y]ciṇṭa* (Śāk.), iii, 3 ; *[y]ciṇṭha* (Śāk.), iii, 3 ; (Śāb.), iii, 19 ; *[y]ciśu*
 (Śāk.), iii, 3.
 utthita-, *utthida-* (Śr.), i, 9 ; utthitaḥ, *uścidē* (Mg.), ii, 17 ; upasthitaḥ, *uatthiē*
 (Cāṇ.), iii, 12 ; upasthitā, *uattiā* (? *uatthiā*) (Śāb.), iii, 18.
 √ sprś-; sprśati, *chubadi* (Śr.), i, 29 ; sprśyatē, *chibadi* or *chippadi* (Śr.), i, 29 ; sprśtaḥ,
ycchibiē (Mg.), ii, 25.
 sphōṭaka-, *phōḍaa-* (Śr.), i, 9.
 √ svaj-; pariṣvajisyē, *paliśśaiśśam* (Mg.), ii, 19.
 √ svap- ; svapiti, *suadi* (Śr.), i, 31 ; svapsyati, *subissadi* (Śr.), i, 31.
 svairiṇī, *śailiṇī* (Śāk.), iii, 8.
 svāmī, *śāmī* (Śāb.), iii, 17, 19.
 √ han-; hanti, *haṇadi* (Śr.), i, 31 ; haṇēi (Ṭāk.), iii, 28 ; hataḥ, *haō* (Ābh.), iii, 24.
 hari-; hariṇā, *haliṇā* (Cāṇ.), iii, 11.
 haridrā, *haliddā* (Śr.), i, 7.
 halā, *halā* (Śr.), i, 34 ; (Śāb.), iii, 19 ; *halī* (saukhyē) (Śr.), i, 38.
 √ has- ; hasitvā, *haśidāṇi* (Mg.), ii, 20.
 hā dhik, *haddhi* (not used in Śr.), i, 38.
 hāla-, *hāla-* (Mg.), ii, 17.
 hī hī bhō, *hī hī bhō* (Prā), ii, 4.
 √ hu-; juhōti, *huṇadi* (Śr.), i, 30.
 √ hr-; hr̥tvā, *hali* (Mg.), ii, 20 ; apahr̥tya, *ōhalīa* (Mg.), ii, 21 ; hārayati, *harābēdi* (Śr.), i, 34.
 hr̥daya- ; *hiḍakka-* (Mg.), ii, 22 ; *haḍakka-* (Śāk.), iii, 5 ; hr̥dayam, *haḍakkē* (Śāk.), iii, 8.
 hē, *hē* (Mg.), ii, 27.

III. PRAKRIT-SANSKRIT.

- a*, *ca* (Śāk.), iii, 6.
aṅgaṃ, *aṅgam* (Śāb.), iii, 17.
aṅgāra-, *aṅgāra-* (Śr.), i, 1.
aṅgāla-, *aṅgāra-* (Śāk.), iii, 8.
√ *accha-*, √ *as-* (Śr.), i, 27.
accharīa-, *āścarya-* (Śr.), i, 38.
ajjukā, *gaṇikā* (Śr.), i, 36.
atthāṇagadē, ? *āsthāna-gataḥ* (Śāk.), iii, 4.
atthē, *arthē* (Cāṇ.), iii, 12.
antalē, *antarē* (Mg.), ii, 21.
appāṇaa-kēlia-, *ātmīya-* (Cāṇ.), iii, 15.
abahada-, *upakṛta-* (Prā.), ii, 4.
abida (nirvādē) (Prā.), ii, 4.
aburua-, *apūrva-* (Śr.), i, 6.
abhimāṇṇū, *abhimanyuh* (Śr.), i, 9.
a[y]jja, *adya* (Mg.), ii, 13.
ayjja, *adya* (Cāṇ.), iii, 14.
alē, *arē* (Mg.), ii, 28 ; (Śāk.), iii, 3 ; (Śāb.), iii, 20 ; *alē lē*, *arē rē* (Mg.), ii, 27.
aśi, *asi* (Mg.), ii, 16.
(a)śi, *asi* (Śāk.), iii, 4.
aśśatthāmēṇa, *aśvatthāmnā* (Mg.), ii, 17.
ahaṃ, *aham* (Amg.), ii, 12 ; (Śāb.), iii, 17.
Cf. *āhaṃ*.
ahaṇi, *adhanah* (Mg. < Mh.), ii, 14.
ā, *tāvat* (Śāb.), iii, 18.
āṇaśca, *anyatra* (Mg.), ii, 17.
āṇēśi, *ānayasi* (Cāṇ.), iii, 14.
āluha, *ārōha* (Mg.), ii, 26.
āhaṃ (? *ahaṃ*) (Mg.), ii, 28. Cf. *ahaṃ*.
inaṃ, *idam* (Prā.), ii, 4.
itthi, *strī* (Śr.), i, 36.
itthikē, *striyaḥ* (Cāṇ.), iii, 11.
idāṇi, *idānīm* (Śr.), i, 13.
idāṇim, *idānīm* (Śr.), i, 13.
idha, *iha* (Śr.), i, 16.
indaī, *indrajit* (Śr.), i, 38.
indāṇaṃ, *indrajitam* (Śāk.), iii, 6.
iściā, *strikā* (Śāb.), iii, 18.
īdisa-, *īdṛśa-* (Śr.), i, 2, 3.
uattiā (? *uattiā*), *upasthitā* (Śāb.), ii, 18.
natthiē, *upasthitah* (Cāṇ.), iii, 12.
utthadi, *uttiṣṭhati* (Śr.), i, 27.
utthida-, *utthita-* (Śr.), i, 9.
udūsē, *udāsē* (Śr.), i, 34.
udūhala-, *udūkhala-* (Śr.), i, 2.
ubari, *upari* (Śr.), i, 3.
urū, *arē* (Cāṇ.), iii, 15.
uśalūdi, *apasarati* (Mg.), ii, 22.
uścidē, *utthitah* (Mg.), ii, 17.
eṇhi, *idānīm* (Mg.), ii, 21.
ettha, *atra* (Śāk.), iii, 6 ; (Cāṇ.), iii, 14.
eśca, *atra* (Mg.), ii, 15.
ēēhi, *ēhi* (Śāb.), iii, 21 ; (Ābh.), iii, 24.
ēdam, *ētam* (Cāṇ.), iii, 13.
ēdāṇaṃ, *ētēśām* (Ṭāk.), iii, 29.
ēdāham, *ētēśām* (Ṭāk.), iii, 29.
ēśi, *ēṣah* (Mg.), ii, 25.
ēśē, *ēṣah* (Mg.), ii, 15, 17, 20, 25.
ēśē, *etasmīn* (false form) (Śāk.), iii, 6.
ēṣē, *ēṣah* (Mg.), ii, 13, 14.
ēhahi, *ēhi* (Śāb.), iii, 21.
okkhamāṇō (bhaviṣyati) (Prā.), ii, 2.
oṭṭa ? (Cāṇ.), iii, 12.
olla-, (?) *ardrārdrā-* (Mg.), ii, 25.
ollolla-, *ardrārdrā-* (Mg.), ii, 25.
ōhalia, *apahrtya* (Mg.), ii, 21.
ōhumāṇō (bhaviṣyati) (Prā.), i, 2.
kaaṃ, *kṛtam* (Mg.), ii, 29.
kaḍam, *kṛtam* (Mg.), ii, 29.
kaṇha-, *kṛṣṇa-* (Śr.), i, 34.
kaṇham, *kṛṣṇam* (Prā.), iii, 13.
kaṇhē, *kṛṣṇa* ! (Mg.), ii, 20.
kaṇhō, *kṛṣṇah* (Śr.), i, 34.
kadua, *kṛtvā* (Śr.), i, 26.
√ *kadha-*, √ *kath-* (Śr.), i, 30.
kadham, *katham* (Mg.), ii, 16.
√ *kappa-*, √ *kṛt-* (Mg.), ii, 30.
kabandha-, *kabandha-* (Śr.), i, 6.
ka[y]jjē, *kāryah* (Mg.), ii, 17.
karēṇu-, *karēṇu-* (Śr.), i, 12.
karēdi, *karōti* (Śr.), i, 26.
kaluṇē, *karuṇah* (Mg.), ii, 14.
kaha, *katham* (Cāṇ.), iii, 14.
kāṇaṃ, *kēśām* (Ṭāk.), iii, 29.
kādabbaṃ, *kartavyam* (Śr.), i, 26.
kādum, *kartum* (Śr.), i, 26.
kāmēṇa, *kāmēna* (Śāk.), iii, 8.
kālāsa-, *kālāyasa-* (Śr.), i, 12.
kāhaṃ, *kēśām* (Ṭāk.), iii, 29.
kijjadi, *kriyatē* (Āv.), ii, 8.
kirāda-, *kirāta-* (Śr.), i, 8.
kila, *kila* (Śāb.), iii, 18.
kīaa, *kīcaka* ! (Ābh.), iii, 24.
kīāā, *kīcaka* ! (Ābh.), iii, 24.
kīō, *kīcakah* (Ābh.), iii, 24.
kīdisa-, *kīdṛśa-* (Śr.), i, 2, 3.
ku[y]cchimādī, *kuṣmatī* (Mg.), ii, 24.

kuñjammi, kuñjē (Mg. and Mh.), ii, 21.
kuñjahī, kuñjē (Śāb.), iii, 18.
kuḍaṅgaammi, kuḍaṅgakē (Cāṇ.), iii, 11.
kuḍaṅgaē, kuḍaṅgaē (Mg.), ii, 26.
kudūhalēna, kutūhalēna (Mg.), ii, 21.
kulunṇam, kurūṇām (Mg.), ii, 17.
kūmahandīā, kuśmāndikā (Śr.), i, 10.
kēsua-, kimśuka- (Śr.), i, 2.
kōśiṇa-, kōṣṇa- (Mg.), ii, 24.
kkhu, khalu (Mg.), ii, 13, 14, 15, 17, 18, 21
 (bis); (Śāk.), iii, 4 (bis), 8; (Cāṇ.), iii,
 14; (Ābh.), iii, 24.
khaṇa-, kṣaṇa- (Śr.), i, 10.
khaṇadi, khaṇati (Śr.), i, 31.
khaṇē, kṣaṇē (Mg.), ii, 22.
khaṇḍē, khaṇḍam (Śāk.), iii, 8.
khīra-, kṣīra- (Śr.), i, 9.
√ khunda-, *√ kṣud-* (Śr.), i, 30.
gaam, gatam (Mg.), ii, 29.
gaḍam, gatam (Mg.), ii, 29.
gaḍua, gatvā (Śr.), i, 26.
gaddabha-, gardabha- (Śr.), i, 9.
gabbiṇī, garvitā (Śr.), i, 5.
gammīadi, gamyatē (Āv.), ii, 8.
gaścadi, gacchati (Mg.), ii, 18.
gahidam, grhītam (Śr.), i, 28.
gahidabham, grahītavyam (Śr.), i, 28.
gejjadi, grhyatē (Śr.), i, 28.
√ geṇha-, *√ grah-* (Śr.), i, 28.
gōbiāhīm, gōpikābhiḥ (Mg.), ii, 20.
gōbinda, gōvinda ! (Mg.), ii, 20.
gōbī, gōpī (Mg.), ii, 22.
gōmika-, gauravita- (Mg.), ii, 24.
gōraba-, gaurava- (Śr.), i, 4.
gharammi, grhē (Cāṇ.), iii, 13.
ghalammi, grhē (Śāk.), iii, 3.
ghalādō, grhāt (for grhē) (Śāb.), iii, 19.
ghali, grhē (Śāb.), iii, 19.
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ghasadi, srjati (Śr.), i, 33.
√ ghumma-, *√ ghūrṇ-* (Śr.), i, 27.
gheppadi, grhyatē (Śr.), i, 28.
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cadurdasa-, caturdaśa- (Śr.), i, 7.
cadurdahu-, caturdaśa- (Śr.), i, 7.
candiā, candrikā (Śr.), i, 6.
cittḥadi, tiṣṭhati (Śr.), i, 27.
ciṇha-, cihna- (Śr.), i, 10.
cōradi, cōrayati (Śr.), i, 34.

ccia, ēva (Āv.), ii, 6.
ccēa, ēva (Āv.), ii, 6.
chippadi, sprśyatē (Śr.), i, 29.
chibadi, sprśyatē (Śr.), i, 29.
chubadi, sprśati (Śr.), i, 29.
jaṭṭhī, yaṣṭiḥ (Śr.), i, 8.
jadha, yathā (Śr.), i, 2.
jadhū, yathā (Śr.), i, 2.
jāṇam, yēśām (Ṭāk.), iii, 29.
jādisa-, yādrśa- (Śr.), i, 3.
jāham, yēśām (Ṭāk.), iii, 29.
√ jīmgha-, *√ ghrā-* (Śr.), i, 29.
√ jiṇa-, *√ ji-* (Śr.), i, 30.
jidha, yathā (Ābh.), iii, 26.
jidham, yathā (Ṭāk.), iii, 30.
jippadi, jīyatē (Āv.), ii, 8.
juhittḥira-, yudhiṣṭhira- (Śr.), i, 3.
jetti, yāvat (Śr.), i, 36.
jebba, ēva (Śr.), i, 37.
jjebba, ēva (Śr.), i, 37.
ḍajjha-, dahya- (Śr.), i, 8.
ḍa[y]jjhadi, dahyatē (Śāk.), iii, 8.
na, na (Mg.), ii, 14, 18, 19 (bis), 25 (bis)
 (Śāk.), iii, 6; (Cāṇ.), iii, 14.
natthi, nāsti (Śāb.), iii, 19.
nandautta, nandaputra ! (Śāb.), iii, 18.
nalam, naram (Mg.), ii, 15.
nahaṅgaṇammi, nabhō'ṅgaṇē (Cāṇ.), iii, 12.
nāśa-, nāśa- (Mg.), ii, 17.
niayccha, paśya ! (*nicakṣa), iii, 20.
niñuja-, nikuñja- (Mg.), ii, 19.
nibāḍidē, nipātitaḥ (Mg.), ii, 15.
nibēsi, nivēsi (Cāṇ.), iii, 14.
niyyjjadi, niyatē (Mg.), ii, 26.
niśihulē, niṣṭhuraḥ (Mg.), ii, 16.
nu, nu (Mg.), ii, 16.
taṇṭha, tatra (Śāk.), iii, 4.
 (?) *tatitti*, tvarita- (Śr.), i, 35.
tattha, tatra (Cāṇ.), iii, 11.
tabaśśī, tapasvī (Śāk.), iii, 8.
taśca, tatra (Mg.), ii, 17; (Śāk.), iii, 6.
tāṇam, tāsām (Cāṇ.), iii, 11; tēśām (Ṭāk.),
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tādisa-, tādrśa- (Śr.), i, 3.
tāham, tēśām (Ṭāk.), iii, 29.
tidha, tathā (Ābh.), iii, 26.
tidham, tathā (Ṭāk.), iii, 30.
tum, tvam (Cāṇ.), iii, 14.
tuṇḍa-, tuṇḍa- (Śr.), i, 2.

(?) *tupphē*, *yūyam* (Mg.), ii, 28.
tumam, *tvam* (Śr.), i, 18 ; (Śāk.), iii, 3 ;
 (Śāb.), iii, 19, 20.
tumhē, *yūyam* (Mg.), ii, 28.
tuka-kēlia-, *tvadīya-* (Cāṇ.), iii, 15.
tuhum, *tvam* (Ṭāk.), iii, 30.
tē, *tām* (Cāṇ.), iii, 11.
tēṇa, *tēna* (Mg.), ii, 21.
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'tti, *iti* (Ābh.), iii, 24.
 ✓ *thakka-*, ✓ *sthā-* (Śr.), i, 27.
thunadi, *stauti* (Śr.), i, 31.
daia, *dattvā* (Śr.), i, 33.
daissadi, *dāsyati* (Śr.), i, 33.
dabābadi, *dāpayati* (Śr.), i, 33.
darisadi, *darśayati* (Āv.), ii, 7.
daliām (? *dalidam*), *dalitam* (Mg.), ii, 17.
daśkinē, *dakṣiṇaḥ* (Śāb.), iii, 17.
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dādabbam, *dātavyam* (Śr.), i, 33.
dādum, *dātum* (Śr.), i, 33.
dāba, *tāvat* (Śāk.), iii, 4 ; (Śāb.), iii, 19.
dābati, *dāpayati* (Śr.), i, 33.
diṣṭhi, *drṣṭaḥ* (Mg.), ii, 25.
dīadi, *dīyatē* (Śr.), i, 33.
dīsaē, *drśyatē* (Mg. < Mh.), ii, 26.
duppeśca, *duṣprēkṣa* ! (Śāk.), iii, 3.
duhīadi, *duhyatē* (Śr.), i, 31.
debba-, *daiva-* (Śr.), i, 4, 11.
dēdi, *dadāti* (Śr.), i, 33.
dēbara-, *dēvara-* (Śr.), i, 4.
dōlā, *dōlā* (Śr.), i, 8.
dhamma-, *dharma-* (Mg.), ii, 18.
dhittajunṇa-, *dhṛṣṭadyumna-* (Śr.), i, 6.
dhidā, *duhitā* (Prā.), ii, 2.
paotṭha-, *prakōṣṭha-* (Śr.), i, 4.
padidē, *patitam* (Śāk.), iii, 8.
padhuma-, *prathama-* (Śr.), i, 5.
padha-, *patha-* (Mg.), ii, 17.
palaśśa, *parasya* (Mg.), ii, 18.
paliyccchidā, *parīkṣitāḥ* (Mg.), ii, 21.
pali[y]ccchidē, *parīkṣitaḥ* (Mg.), ii, 20.
paliśśaiśśam, *pariṣvajisyē* (Mg.), ii, 19.
paśida, *prasīda* ! (Mg.), ii, 20.
paścimē, *paścimē* (Mg.), ii, 18.
pāsā, *pāśvāt* (Mg.), ii, 22.
pāsahim (? *pāsahim*) *pāśvē* (Śāb.), iii, 18.
pi, *api* (Cāṇ.), iii, 11.
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 (?) *pibbaba-*, *piśācaka-* (Mg.), ii, 23.
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pupphan, *puṣpam* (Mg.), ii, 26.
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pulālim, *purārim* (Mg.), ii, 19.
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puliśē, *puruṣāḥ* (Mg. < Mh.), ii, 15.
 ✓ *pusa-*(sic), ✓ *mṛj-* (Śr.), i, 29.
puhaī, *prṭhivī* (Śr.), i, 5.
pekkhadi, *paśyati* (Āv.), ii, 7.
pekkhissadi, *drakṣyati* (Śr.), i, 23.
peśka, *prēkṣasva* (Mg.), ii, 15 ; (Cāṇ.), iii,
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peścadi, *prēkṣatē* (Śāb.), iii, 17.
pōrusa-, *pauruṣa-* (Śr.), i, 4.
phōḍaa-, *sphōṭaka-* (Śr.), i, 9.
ba, *iva* (Śāk.), iii, 5.
baam, *vayam* (Śāk.), iii, 4.
baamśa-, *mitra-* (*vayasya-*) (Mg.), ii, 23.
baṁsim, *vamśim* (Śr.), i, 34.
baṅkubha-, *vakra-* (Prā.), ii, 4.
baccadi, *vrajati* (Śr.), i, 29.
badubba-, *vaṭu-* (Mg.), ii, 23.
baṇē, *vanē* (Cāṇ.), iii, 13.
badara-, *badara-* (Śr.), i, 1.
bappha-, *bāspa-* (Śr.), i, 10.
bamhaṇaā, *brāhmaṇa* ! (Śāb.), iii, 20.
baṇaṇammi, *vacanē* (Mg. and Mh.), ii, 16.
basanti, *vasanti* (Cāṇ.), iii, 11.
 ✓ *bassa-*(sic), ✓ *vṛṣ-* (Mg.), ii, 28.
bahīadi, *uhyatē* (Śr.), i, 31.
bā, *vā* (Śāk.), iii, 3.
bāha-, *bāspa-* (Śr.), i, 10.
bi, *api* (Mg.), ii, 15, 22 ; (Cāṇ.), iii, 13, 14.
bia, *iva* (Śr.), i, 38 ; (Śāk.), iii, 8.
bicālē, *vicāraḥ* (Mg.), ii, 14.
bibbhīsaṇē, *vibhīṣaṇaḥ* (Śāk.), iii, 6.
bilaśkaṇē, *vilakṣaṇaḥ* (Mg.), ii, 16.
biśāmi, *viśāmi* (Śāk.), iii, 6.
bihapphadi, *bṛhaspatiḥ* (Śr.), i, 12.
bihūṣidē, *vibhūṣitaḥ* (Mg. < Mh.) ii, 13.
 ✓ *bucca-*, ✓ *bru-* (Śr.), i, 27 ; ✓ *vac-* (Śr.), i, 27.

√ *budda-*, √ *masj-* (Śr.), i, 28.
bēḍhan, vēṣtam (Cāṇ.), iii, 14.
bēdanā, vēdanā (Śr.), i, 4.
bēdasa-, vētasa- (Śr.), i, 1.
bba, iva (Śr.), i, 38.
bhaṭṭō, bhaṭṭārakah (Ābh.), iii, 25.
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bhaṇṇadi, bhaṇyatē (Āv.), ii, 8.
bhabam, bhavān (Prā.), ii, 1.
bharadha-, bharata- (Śr.), i, 5.
bhaṣṭaka, bhaṭṭaka ! (Mg.), ii, 27.
bhaṣṭakē, bhaṭṭaka ! (Mg.), ii, 27.
bhaṣṭakō, bhaṭṭaka ! (Mg.), ii, 27 ; (Cāṇ.), iii, 14.
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 √ *bhāa-*, √ *bha-* (Śr.), i, 30 ; √ *bhī-* (Śr.), i, 32.
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bhāadhēo, bhāgadhēyam (Śr.), i, 13.
bhiccu- (? *bhippha-*), bhīṣma- (Śr.), i, 35.
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bhōḍi, bhavatī (Prā.), ii, 1.
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maṁ, mām (Mg.), ii, 19 ; (Ābh.), iii, 24 (Tāk.), iii, 28.
maṁśa-, maṁsa- (Śāk.), iii, 8.
 √ *majja-*, √ *masj-* (Śr.), i, 28.
maḍam, mṛtam (Mg.), ii, 29.
maṇṇum, manyuḥ (Mg.), ii, 17.
ma[y]jjiyā, mātā (Mg.), ii, 24.
mayjjham, madhyam (Cāṇ.), iii, 11.
ma[y]jjhē, madhyē (Mg.), ii, 19.
maha, mattaḥ (Śāb.), iii, 17.
maham, mām (Śāb.), iii, 17 ; mama (Tāk.), iii, 30.
maha-kēra-, madīya- (Śr.), i, 35.
maha-kēlia-, madīya- (Cāṇ.), iii, 15.
mahantē, mahān (Mg.), ii, 15.
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māhabāha, mādhavasya (Mg. < Mh.), ii, 26.
mā ; *mā mā*, mā mā (Mg.), ii, 19.
 √ *milāa-*, √ *mlai-* (Śr.), i, 30.

muam, mṛtam (Mg.), ii, 29.
muuḍa-, mukuta- (Śr.), i, 3.
munijjadi, jñāyatē (Āv.), ii, 8.
murakkha-, mūrka- (Prā.), ii, 2.
mulālī, murārīḥ (Mg.), ii, 19.
mē, mē, mama (Śāk.), iii, 8 ; (Cāṇ.), iii, 14 ; (Śāb.), iii, 18, 19.
moścē, mustaḥ (Mg.), ii, 17.
yaṇaddaṇākē, janārdanakah (Mg.), ii, 21.
yaṇṭha, yatra (Śāk.), iii, 4.
yaṣē, yaśaḥ (Mg.), ii, 14.
yaśkē, yakṣaḥ (Mg.), ii, 16.
yaśśa, yasya (Mg.), ii, 14.
yāṇadi, jānāti (Mg.), ii, 14.
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[y]cēḍā, cēṭa ! (Śāk.), iii, 3 ; (Cāṇ.), iii, 14.
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luśkēṇa, vṛkṣēṇa (Mg.), ii, 15.
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 (?) *sihā*, *śiphā* (Śr.), i, 7.
sīara-, *śikara-* (Śr.), i, 6.

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sunadi, *śṛṇōti* (Śr.), i, 30.
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Folio 34 b.

三

ଶ୍ଳୋକ: ୧। ଏକେବାଃ ସ୍ବାତ - ଦିବଦକ୍ଷୁଜାଃ ଶିର୍ବାଜନି ଶ୍ବାନ୍ନକାହ କ୍ରିୟାଂ ନ ॥ ୧୫ ॥ ଏକେବାଃ ୧୫ ବାରିବାଦବଂ ବାକିଂ ୧୬ ଶ୍ଳୋକ ୧୬
 ନୁନାହି କ୍ରିୟାଗିହ ॥ କ୍ରିୟବନାମାଂ ଶିର୍ବାଜନି ନିମିତ୍ତମାନିଂ କିମାକର୍ଷଣୀ: ॥ ୧୬ ॥ ଏକାମ୍ବାନିୟାଂ ୧୭ ଶ୍ଳୋକ ୧୭ ନରାହକୋକ
 ସ: ବଦୟାଃ - ॥ ଦିବମନ୍ଦିନୋସଃ । ଆହେ ଆହାନ ବିମାଦିବେକ୍ଷୟାନିଂ ତାହିହି ଶକ୍ତିହୟା ॥ ୧୭ ॥ ଦିବଂ ଶ୍ୟାମାଦିଦ
 ସୋ: କ୍ଷୟାସ୍ତୁ କାରବନାସୋସ୍ତୁ ନିହିତଜ: ॥ ୧୮ ॥ ଏକାମ୍ବାନିୟାଂ ବିଦିଦିଦ: କ୍ରିୟାଂ ୧୯ ଶ୍ଳୋକ ୧୯ ନହ: ଶ୍ବାନଦକୋଃ କ୍ରିୟାତ ॥ ୧୯ ॥
 ପାମାସ୍ତୁ ମୋଂ ପୁଷ୍ପାଦକାଦିନଶ୍ଚିତ୍ତାମ୍ବୁଜାଲିୟାବଂ ନାନିତ୍ତାପାଦିକ୍ଷ: । ତ୍ରାପେଃ ॥ ୨୦ ଶ୍ଳୋକ ୨୦ ଏକାମ୍ବାନିୟାଂ ୨୧ ଶ୍ଳୋକ ୨୧ ନା
 ଦିଶେଷେମାନାଦା ॥ ୨୧ ॥ କ୍ରିଷ୍ଣାଲମୋକ୍ଷାଦକାହେତୁଃ କ୍ରିୟାତେବେତୁଃ କ୍ରିୟାତେବେତୁଃ ॥ ୨୨ ॥ ଏକାମ୍ବାନିୟାଂ ୨୩ ଶ୍ଳୋକ ୨୩
 ଏକାମ୍ବାନିୟାଂ ୨୪ ଶ୍ଳୋକ ୨୪ କ୍ରିୟାତେବେତୁଃ କ୍ରିୟାତେବେତୁଃ ॥ ୨୫ ॥ ଏକାମ୍ବାନିୟାଂ ୨୬ ଶ୍ଳୋକ ୨୬ କ୍ରିୟାତେବେତୁଃ କ୍ରିୟାତେବେତୁଃ ॥ ୨୭ ॥

九

Folio 35 b.

[illegible]

Folio 36 a.

[illegible]

কাজকাণ্ডবিহীনতা

3

三

28

Folio 41 b.

[illegible]

22

8

Folio 40 a. (Wrongly numbered 40 b.)

[illegible]

Folio 40 b. (Wrongly numbered 40 a.)

[illegible]

Folio 41 a.

五

[illegible][illegible]

6

